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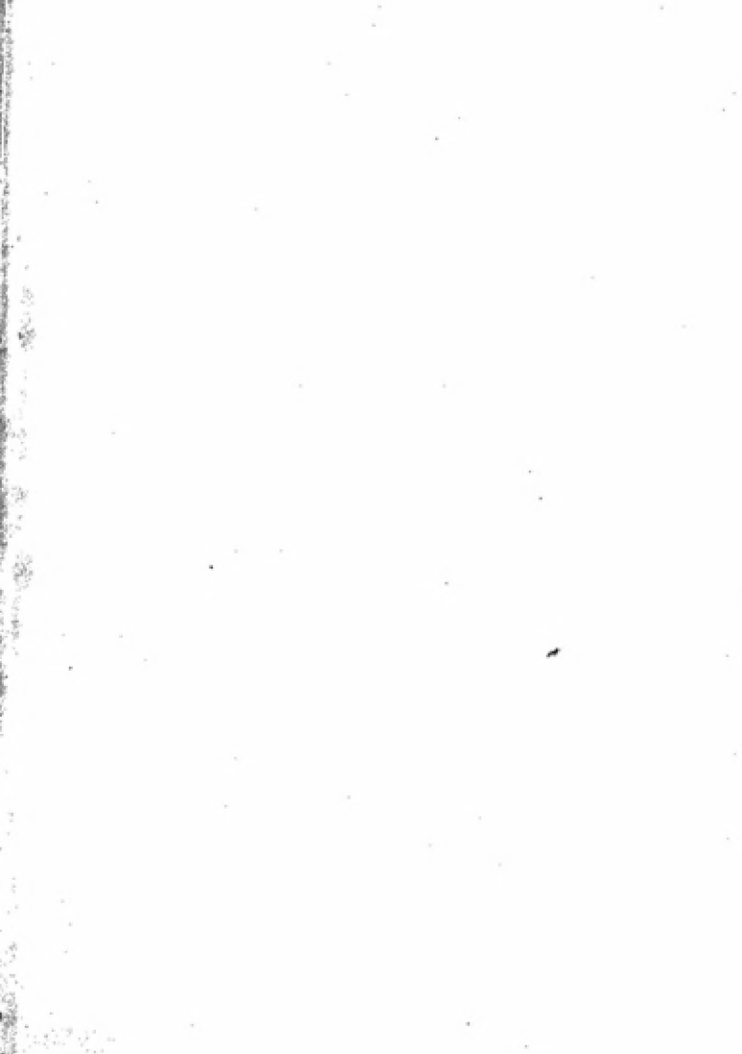
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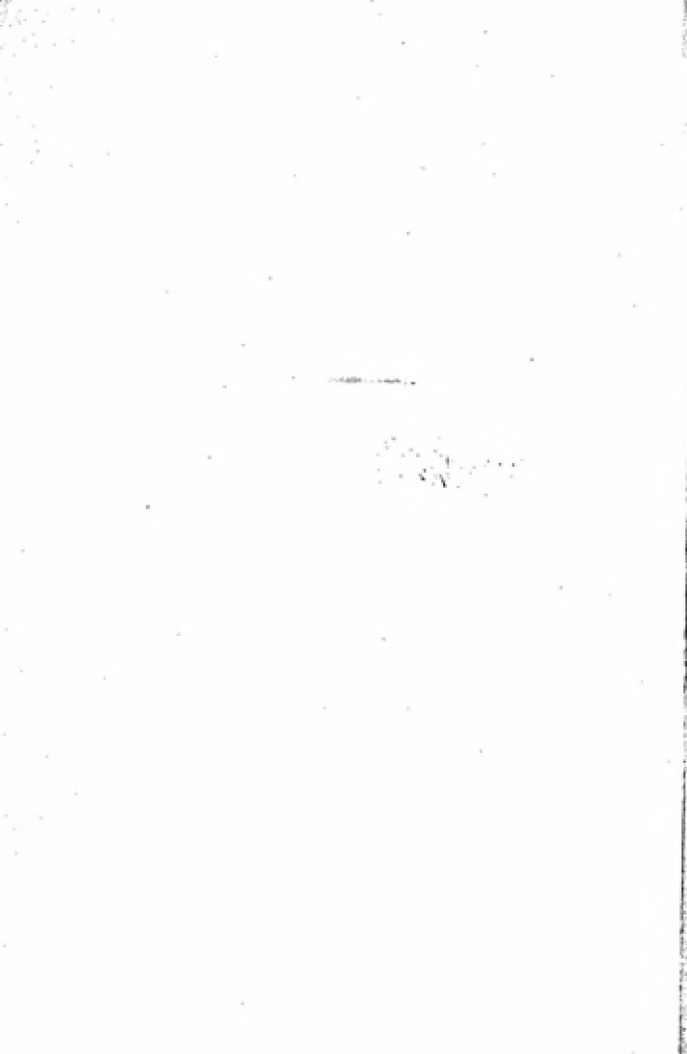
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*A. F. Rudolf Herule*  
A

# KONKANI GRAMMAR

BY

ANGELUS FRANCIS XAVIER MAFFEI

OF THE SOCIETY OF JESUS

10302



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Received from Mr. New York  
on 19.2.59 for Rs 35.00

Bombay India



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## PREFACE

---

 HIS Grammar was at first intended for private circulation among the Missionaries of this Vicariate. Hence there are many things which will probably be unintelligible to the general reader. It was only when a great portion had already passed through the press, that at the repeated request of friends it was thought not imprudent to present it to the general public.

This book in the main has been composed, on account of urgent necessity, within a few months, without any other assistance than what could be derived from a study of the spoken language in its many varieties, choosing the forms which seemed to be more exact and forming some general rules by way of induction, and this, after a year and half's acquaintance with English and Konkani. Hence the reader cannot expect either a perfectly English style or a masterly arrangement of the various parts of the Grammar, or a thorough accuracy in the formation of rules, or faultless purity in the Konkani language itself.

One word about the second appendix. After careful consideration the author has deviated from the common way, in writing Konkani with Kanarese characters, and this for the reasons touched upon in the *Parergon*. If this new way does not prove suitable, the common one can be kept.

In some secondary points, however, on account of hurry, a constant manner of writing in this new way could not be preserved.

Such therefore as this work is, it is offered first to the Missionaries, in the hope of its promoting God's glory, to whose help is due whatever good there is in this Grammar, and secondly to the Konkani public, in the hope of its stimulating the further study of their long neglected language.

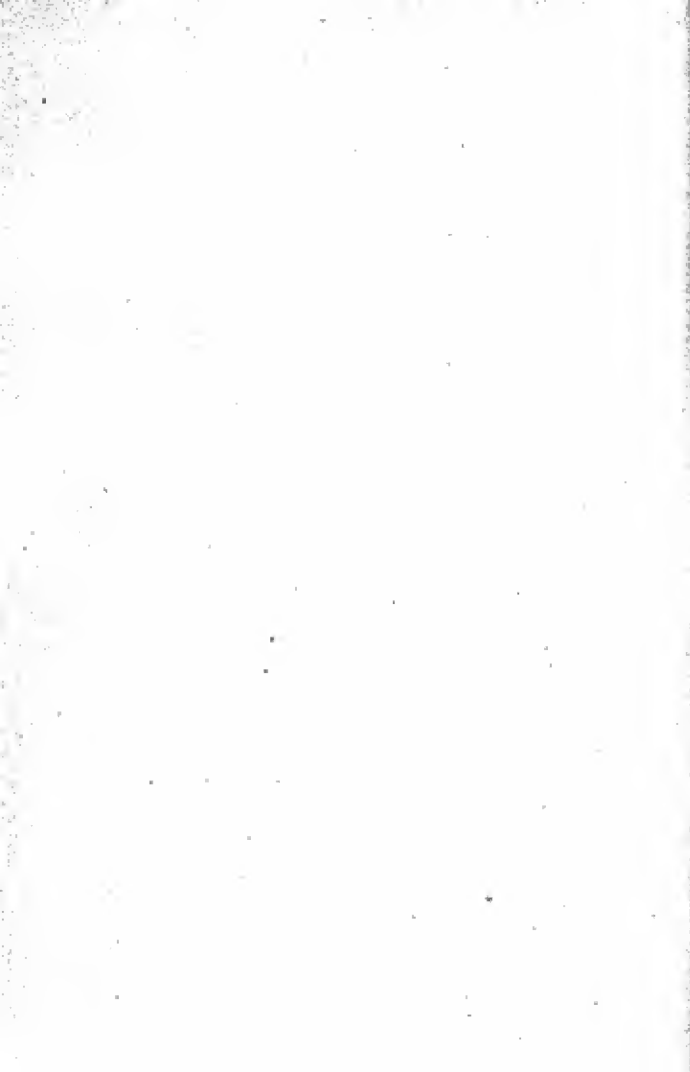
*Mangalore, January 1882.*

*A. F. X. M.*

J. M. D. G.

## Advertisement

In order to have a more complete or exact notion of the various points of the Grammar, the corresponding pages of the *Parergon*, p. 395, must be consulted.



# PART I. ORTHOGRAPHY

---

## CHAPTER I. ALPHABET

The Konkani language was formerly written with the alphabet called Bālabōdha or Nāgar; sometimes it was written with the Mōḍi Alphabet, which is the Mahrāṭṭi Alphabet. Now the Kanarēse Alphabet is generally used, and although it does not express all Konkani sounds, yet it is better adapted for this than the Latin Alphabet. But as the Kanarēse Alphabet is not known to the greater part of my brethren, for whom I write, I shall use the Latin Alphabet, with the required modifications, which I am going to explain.

First of all, I premise that I pronounce and read all Konkani words written with Roman characters, as Latin is pronounced and read in Italy and more or less also in England by Catholics, with some few exceptions to be explained later on.

Now let us explain the Konkani Alphabet and the modifications to be introduced in the Latin Alphabet in order to make it express the Konkani sounds.

Although I am aware that many things should be said about this point of Orthography, yet I will limit myself for the present to the most essential observations.

The vowels are the same as in Latin, but each simple vowel has two sounds and in Kanarēse two different characters: one sound is long, the other is short. The long vowels are



pronounced slowly and have the stress of the voice upon them. The short vowels are pronounced quickly and have no stress of voice upon them. Thus the Konkani long and short vowels are not very different from the long and short Latin vowels. The short *a* is considerably different: it can be best learned from a teacher. The nearest approach to it is the short *u* in English, *e.g.* *but*, or the *a* in *farō*; although even this *u* and *a* are not the Konkani short *a*. In words of more than one syllable, this *a* short is pronounced almost as a short *o*.

I shall mark, *if required*, the long vowels by this sign -, placed above the vowel, the short vowels by this sign °.

Moreover some vowels may have an open or a closed sound as in Italian *l'oro*, *loro*. I shall use the sign *˘* to indicate the open, and the sign *˙* to indicate the closed sound, *when it may be required*.

Besides the usual full vowels *a*, *e*, *i*, *o*, *u* there is a half vowel; this is not an *a*, not an *o*, not an *u*: it is a middle sound similar to the half vowel which is added by the Romans to the words which end in a consonant. This sound is necessary, chiefly when a word ends in a double consonant; because without pronouncing this half vowel, the double consonant cannot be heard. Moreover there is a vowel, which may be called nearly *u*, because it sounds almost like *u*. It occurs in many words which have the accent upon the preceding syllable, *e.g.* *kēṣu*=hair. It is similar to the preceding half vowel; yet there seems to be some difference.

As in Konkani no word can end in a pure full consonant, it will not be necessary to express this in writing, if this general rule be remembered, *i.e.* that no word can end in a pure consonant. Hence, if a word ends in a consonant in this Grammar and in the Dictionary, this half vowel must be always understood. It is true that there are degrees in the pronunciation of it, so that sometimes it is hardly heard, sometimes it seems to be half *a*, etc., yet for the present these

niceties may be omitted. If it be required sometimes to indicate it, I shall write it *q*, as I write *u* the nearly *u*.

What I said, that no Konkani word may end in a pure consonant, is true if we write Konkani according to Kanarese. But if we do not take this into consideration, we may say that in Konkani words may occur ending in a pure consonant, as in European languages. Of course at the end of each word ending in a consonant, a kind of half vowel is, I may say, naturally pronounced; but this is not a thing peculiar to the Konkani language. This is one of the reasons why the Kanarese alphabet, following the Kanarese rules, is not perfectly suitable to Konkani.

The consonants are the same as in Latin, except that

1. *đ*, *dh*, *n*, *l*, *t*, *th* may have two sounds, *i. e.* either as in Latin (about *dh*, *th* see below) or a sound which is got by turning the tip of the tongue upwards, so as to touch the roof of the mouth far away from the front teeth. For this reason they may be called cerebral consonants. I shall mark these cerebral consonants with a dot under them, *e. g.* *đ*. The best way to pronounce, at least approximately, the cerebral sound of *đ* and *đh* is to pronounce it like the English *r*, viz. not full as in Latin, but half only. Yet this *đ* and *đh* do not always take such a sound, *i. e.* of the English *r*. Use will teach you.

2. *k* or *c* hard, *g* hard (as *g* in *gallus*), *g* soft (as *g* in *genus*, or as the English *j*), *ś* soft (like *a* in *cinis*) *t*, *t*, *đ*, *đ*, *p* have two sounds, *i. e.* either as in Latin (and *t*, *đ*, as explained above) or aspirated, as if there were an aspirated English or German *h* after the consonant, to be sounded distinctly from the preceding consonant, *e. g.* *d'h*. It is nearly expressed in the Irish pronunciation of the word *which*. I shall mark these consonants with an *h* written after them, *e. g.* *th*.

3. The Latin *c* and *g* may change in the same word, the soft sound into a hard sound: *e. g.* *ager*, *agri*; *g*, in the Nominative is soft, in the Genitive is hard. Not so in Konkani. If *g* in the Nominative has a soft sound, it keeps it in all cases; and if it has a hard sound, it keeps it in all cases. The same must be said of *c* hard or *k* and *c* soft. For the sake of dis-

tion I shall write the soft *g*, *j*. But this *j* must be pronounced sometimes rather like *đ* (which sound can be explained only orally) or thinner than the English *j*. The hard *g* I shall write *g*. For the same reason I shall write the soft *c*, *č*, and the hard *c*, *k*. So there is no necessity of a pure *c*; for its two sounds are expressed either by *č* or by *k*; yet, wherever *c* occurs it must be pronounced according to the Latin, namely before *a*, *o*, *u* as *k*, before *e*, *i* as *č*. To express, if required, the Latin *j*, I shall use the English *y*.

\* 4. In Konkani there are five similar sounds, namely the first as a hard *s* (as in *assis*), the second a soft *s* (as in *rosa*), the third a hard *z* (as in Ital. *sazio*), the fourth a soft *z* (as in *Zephirus* or *zio*), the fifth a very strong *z* (as in German *Zeit*). The first and second sounds very seldom occur; but the others are very frequent. In order to simplify, I will not introduce signs for the first and second sound; where they occur, I shall mark expressly their sounds. I mark the hard *z* by *s*, the soft *z* by *z* only, the German *z* by *ts* or *ts* or *tš*.

This *s* may have many degrees, i. e., from a sharp Latin *s* to the hard Italian *x*. For the sake of simplicity, I express all these sounds from the sharp Latin *s* to the hard Italian *x* by *s*, leaving those degrees to be learned by practice.

5. The Latin sound expressed by the Latin *sc* in *scientia*, and in English by *sh*, I will express by *š*.

6. In Konkani there occurs at every step the nasal sound expressed in Kanarese by *o*. If this sound occurs in the middle of a word, it does not differ much from *m* or *n*. So in order to simplify, in the middle of a word I shall write it by *m* or *n*. But at the end of a word, it has also the same sound, namely, of an indistinct *m* or *n* pronounced through the nose; but as in Latin a final *m* or *n* has not such a sound, I shall mark this nasal sound at the end of a word by *ñ* or *ñ*.

7. The Latin compound consonant *gn* as in *magnus*, is usually pronounced, separating both consonants, as if it were written *g-n* or, as they pronounce it in German, *e. g.* *Ig-natius*. So in order to make this clearer, I write the two consonants

separately g-n. If the consonants gn are written united, then they should be pronounced as nh in Portuguese, viz. as one sound, and as in Italian is pronounced in the word *mugnajo*. This is chiefly the case in the Portuguese (or derived from the Portuguese) family-names, e.g. *Norogna*.

1. Often I write the family-names having this sound gn by nh in the Portuguese way, because this is the custom.

2. Moreover lh, occurring in the family-names is pronounced as in Portuguese, i. e. as gl followed by l in Italian, as in the word *figlio*; e.g. *Coelho*.

3. If sç occur, it cannot be pronounced as in Latin (*scintilla*, *scala*), but the consonants must be pronounced separately as if it were written s-c; e.g. *häs-bäch* = to laugh.

4. Some other sounds should be noticed, but for the present may be omitted. But exactness would require them, as also exactness would have required me to explain the above given sounds more distinctly, with some exceptions and niceties.

The following then is the Konkani alphabet written with Roman characters, modified:

ä, Ä = short a (often very near to ö)

ā, Ā = long a

a = common a

q = half a

añ or añ = nasal a

b = common b

bh = b aspirated

ç = c soft

çh = the preceding aspirated

k = c hard, English k

kh = the preceding aspirated

d = common d

dh = d aspirated

ḍ = ḍ cerebral

ḍh = ḍ aspirated

ē, Ē = short e

ē, Ē = long e

é = closed e

ê = open e

eñ or eñ = nasal e

f = common f

g = hard g, as gh in Latin

gh = g hard aspirated

j = g soft, as j in English

jh = the preceding aspirated

h = h aspirated as in English and German

ī, Ī = short i

ī, Ī = long i

iñ or iñ = i nasal

i = Latin common i

l = common l

ḷ = cerebral l

m = common m

n = common n

ṇ	= n cerebral	th	= t aspirated
ō, Ō	= short o	t	= t cerebral
ô, Ô	= long o	ṭh	= ṭ aspirated
ô	= closed o	û, Û	= short u
ô	= open o	u, U	= long u
o	= common o	uñ or uñ̄	= nasal u
oñ or oñ̄	= nasal o	u	= half u or nearly u
p	= common p	v	= v as in Latin, sometimes nearly u
ph	= p aspirated, nearly f	y	= y as in English
q	= as in Latin (qui)	tz or ts	= very strong z, as in German
r	= common r	kē	= the Latin x
s	= z hard, as in sazio, or as s in est	ñ or ñ̄	= nasal sound
z	= z soft, as in zio	"	= sign of the accent (see below)
ś	= sh in English		
t	= common t		

The signs of aspiration of the cerebral sound etc. will only be used when necessary. Sometimes by omitting some of these signs, the meaning is entirely changed; e.g. sôd=leave, sôd=seek, etc.

If we had to write Konkani with Kanarese letters, some other observations would be required, chiefly to show how pronunciation can agree with writing; e.g. what is written here e and ea should be written ye and ya; an should be written aya etc.

1. One consonant is often changed into another for the sake of euphony, e.g.

a) All Adjectives ending in so or zo in the Nominative Singular Masculine change the s or z into ð or j in all other cases and genders; e.g. mozo=my; fem. mojl.

b) A word ending in z or s in the Nominative Singular changes this s or z into j or ð or ð̄; e.g. sâna=evening, sanjer=in the evening; moni=man, monik=to the man.

c) S followed by another s or t becomes ś, if the second s is changed into ð on account of Declension; e.g. has-ta=laughs, hasiñ=to laugh.

d) The nasal ñ or ñ̄ becomes a pure n, if by inflexion a word loses the consonant joined to ñ or ñ̄, so that ñ be followed by a vowel, or by another n; e.g. burgeanū=O children!

e) The nasal sound ñ, which is hardly heard at the end, is very distinctly heard if, by adding some letter, it becomes medial; e.g. atañ = now, atañiz = just now; saddañ = always, saddañiz = always (emphatic).

f) The half vowel ç, which, if final, is hardly heard in many cases, is very distinctly heard if by adding a syllable it ceases to be final; e.g. apun = himself; a ç is not heard, although if we write it in Kanarese, we should put the semi-vowel a. But if we add to apun the emphatic iz, that a appears = apuçiz.

g) Common people often pronounce Ā instead of a; e.g. aha, instead of aa; kähilo instead of kāsāto.

2. I said above that the Kanarese alphabet is not quite suited to the Konkani language, because there are some sounds which cannot be expressed exactly by the Kanarese alphabet. They are chiefly these: the hard Latin s, the soft Latin s, z, iz, ç. Moreover many names have the half vowel in such a slight degree, that they seem to end in a consonant. But in Kanarese we cannot express this exactly.

3. The sound expressed by iz sometimes seems to be rather tō, sometimes ts; hence sometimes it may be found written iz, sometimes tō or ts. The sounds ts or ts are almost the same; tō inclines a little to ð, preceded by t; nay sometimes it is not clear whether it is ð or tō or ts.

4. Finally, the compound vowels (as all others) oi, ai, ao, oe, ou, etc., as hinted, are pronounced in the Latin way; hence, e.g. baunta is pronounced not as in taught but as on in house: ou is not pronounced as in house, but with the sound of o in note, followed by the sound of u in rule etc.

## CHAPTER II. ACCENT

In order to enable ourselves from the very beginning to read correctly we must know something about the accent.

As a general rule all Konkani words have the accent on the last syllable.

1. I do not reckon as a syllable that which ends in a or ç. Hence the accent falls upon the preceding syllable, because the preceding syllable is truly the last full syllable.

2. If the last syllable is a diphthong, usually the first vowel has the accent, although there are some exceptions; e.g. ut<sup>h</sup> = yes; kut<sup>h</sup> = when; khat<sup>h</sup> = where; tē<sup>h</sup> = there.

3. I shall mark in the Dictionary the accent in doubtful cases. If nothing is noted about diphthongs, it must be understood that the accent is on the first vowel.

### *Exceptions*

1. The cardinal numbers from 11 to 18 inclusive, (according to low castes), and

2. Raja, sade and a few other words have the accent upon the penultimate.

3. Foreign words adopted, chiefly family-names, retain their original accent, although common people are very fond of making even these follow the general rule, especially Portuguese words; thus they say: Sox, Coel, Pint etc. instead of Suza, Coelho, Pinto.

*N. B.* When it is necessary the accent will be shown by this sign " ' " put after the vowel which has the emphasis.

### APPENDIX

#### *about long and short vowels*

Great care is to be taken in pronouncing the vowels according to their quantity. The quantity is often indicated in the Dictionary. Moreover note this: a is long in the termination of the 1st Declension, o and eñ are always long in the 3rd Declension. Further e, the termination of the cases in some declensions, is open. Generally speaking, I think that if a word ends in a full vowel, it is long.

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## PART II. ETYMOLOGY

### or Parts of Speech

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#### CHAPTER I. SUBSTANTIVES

The chief things to be considered about Substantives are Declension and Gender.

##### Art. I. Declension

###### A. General Observations

The Declensions may be arranged more or less as in Latin; thus I shall simplify this apparently hopeless task. It is true, there may be some exceptions, but what language is there without exceptions? This happens even in the most cultivated languages; much more then must this happen in Konkani, which is an assemblage of dialects rather than a formed language. Moreover consider, that I am writing the Grammar for the districts in which we are living; perhaps going further north, some difference, though not a substantial one, may be found.

How then can we arrange Konkani words in Declensions so that they may be distinguished one from the other? In Latin we distinguish five Declensions, because there are five different ways of modifying a word in the different cases. Thus any Latin word is inflected in the different cases either as *rosa* or as *ager*, or as *homo*, or as *spiritus*, or as *dies*. Moreover one Declension is distinguished from another by the Genitive Case which is different in each Declension; whereas some other case of one Declension may be the same as some other case of



another Declension. In a similar way in Konkani there are five different ways of modifying a word in the different cases; and as in Latin, we know the Declension of a Noun from the Genitive, so in Konkani we may know the Declension of a Noun not from the Genitive (as there is no Genitive, usually), but from the case which is different in each Declension, which consequently might be called the Characteristic. This case is the Original. Thus some Nouns have the Original ending in *e* or *je*, some in *a* not preceded by *e*, some in *a* preceded by *e* (*ea*), some in *i*, some in *u*. I could not find another termination; hence there are five Declensions. I said now the Original in Konkani may be used as the Genitive in Latin, in order to distinguish the Declensions. But this Original in Konkani has an additional advantage over the Latin Genitive; for it is at the same time the stem from which all other cases may be formed. And what I say, must be understood also of the Original Plural, namely from the Original Plural we can form all other cases; yet the Declension is known only from the Original Singular. The Original Singular is always given in the Dictionary. The Original Plural will be given below. There are therefore five Declensions. In each Declension there are two Numbers, Singular and Plural.

In Konkani eight Cases may be distinguished; namely, Nominative, Original, Dative, Accusative, Vocative, Instrumental, 1st Locative, 2nd Locative. The cases which require an explanation are Original, Instrumental, 1st and 2nd Locative. Instrumental and Locative are used also in Kanarese and Tulu. That case which is used to indicate instrument, cause, manner, is called Instrumental from the chief meaning which it has; Locative is that which indicates chiefly place and time, and is called Locative, because it is mostly used to indicate place. I must subdivide this Locative into 1st and 2nd Locative, because there are two different ways; the first corresponds to the English Preposition *in*, the 2nd to *on* or *upon*.

The Original Case does not exist in Kanarese and Tulu. This case usually has the same form as the Vocative, just as in the Latin 2nd Declension, Dative and Ablative have the same form, yet the meaning is very different; hence I cannot include it in the Vocative. This case is called Original, not from the chief meaning as the other cases, but from the chief use of it; that is, this case is nothing else but the pure stem from which all other cases (which have not the same form as the Nominative) are derived by adding some terminations. Therefore, I call it Original; it might be called also stem or crude form. The use of it will be indicated in the Syntax; for the present it is enough to know, that usually this case is used with nearly all Postpositions. What I say here, must be understood also of the Adjectives; because even these have their Original Case; nay sometimes the Original Case of the derived Adjective is used with some Postpositions instead of the Original Case of the corresponding Substantive.

There is no pure Genitive Case, because the Genitive Case is changed into an Adjective; *e.g.* the "love of God" is changed into "Divine love;" this will be explained below more distinctly. But in order to meet the objection that there is a Genitive, I answer that the Genitive in Konkani follows in every thing the rules of the Adjective: it has three terminations, like the Adjective; it agrees with the governing noun in gender, number, case etc. Yet, if even this does not satisfy, let us at least suppose the Genitive to be an Adjective; because thus it becomes very easy: else, it becomes very difficult and, I may say, inexplicable. Nevertheless I grant that a pure Genitive sometimes occurs (see below). Now I explain each Declension in particular: first I will try to give a general rule for all Declensions, then I will explain the rule of each Declension or rather apply the general rule to each Declension. This general rule may render this point much easier; it should be read again after having learned the five Declensions.

1. I call *stem* that form of the noun from which all other cases may be derived. This form is usually found in the Original Case, and is given in the Vocabulary.

2. I call *characteristic* the last vowel or diphthong of the stem, viz: *o* for 1st Declension, *a* for the 2nd, *u* for the 3rd, *i* for 4th, *u* for the 5th.

3. I call *root* what remains after having taken away the characteristic from the stem; e.g. in *mōg* = love, *mōg-a* is the stem, *a* the characteristic, *mōg* the root. Often the root is found in the Nominative, but not always; e.g. in the 3rd Declension, the Nominative is not the root.

How are Nouns to be declined? *Singular*: The Nominative and Original are given in the Dictionary; the Dative is formed by adding *k* to the stem, the Accusative in animate objects is usually equal to the Dative; in inanimate objects, it is equal to the Nominative; Vocative is equal to the Original; the Instrumental is formed by adding *n* to the stem. The 1st Locative is formed by adding *at* to the stem. The 2nd Locative is formed by adding *r* to the stem, (or sometimes *gūr*. See below) in the inanimate objects, or *der* with animate objects, (or we may say also by adding *r* to the stem of the feminine-derived Adjective). In Latin the Instrumental should be expressed by the pure Ablative or by the Preposition *a*, *per* etc., with the required case. The Locative in Latin should be expressed by the Preposition *in*... *supra*... followed by the required case. The Latin cases preceded by some Prepositions, which are not to be translated with the Instrumental or Locative, are not expressed in Konkani by a peculiar case, but by the Original followed by the Postposition required by the meaning; e.g. *bāpā višiānt* = about the father, *de patre*. Even the Instrumental and Locative sometimes may be expressed by the Original, followed by the Postpositions required by the meaning; e.g. instead of *bāpān* = through the father, we may say *bāpā vorvi*; instead of *mezār*, *mezā-voir*.

*Plural*: For the Nominative I could not find any general rule; because this as well as the Original differs in the different Declensions. About the Original I can only say that it

is always nasal; and this must be borne in mind, as it must be known in order to form the other cases of the Plural. Nevertheless I put here the characteristics of the Original Plural which might be called the stem of the Plural; for, from this the other cases are formed. 1st Declension añ, 2nd Declension añ, 3rd Declension eañ, 4th Declension iñ, 5th Declension uñ.

The sign ñ has to be considered as an indistinct n which at the end of a word is not so distinctly heard; but if a consonant follows, it sounds more distinctly like n.

In order to form the other cases of the Plural proceed in the same way as in the Singular, remembering that you have to take as the fundamental form the stem of the Plural, i. e. the Original Plural given above; whereas, in the formation of the Singular, we take as the fundamental form the stem of the Original Singular.

Here it must be observed about all or, at least, about some Declensions, that, as in Greek, there are in Konkani many contracted Nouns. It seems to me, that this general rule might be laid down regarding this point. In Nouns of more than one syllable in the Nominative singular, the vowel before the last syllable of the other cases is usually dropped, if the nature of the consonants allows it, or, more clearly, if the word can be easily pronounced without a vowel. (It is understood that if the Accusative is equal to the Nominative, the vowel is not dropped.) Thus patak=sin, in the Dative becomes pātkāk, shortened from patakāk. The same rule is to be observed in the Plural. Thus here pātkāñ=sins. This contraction is generally indicated in the Dictionary; and it takes place chiefly in the 2nd Declension and also in the 1st Declension and in the 4th.

Usually the omitted vowel is a and by this omission the Noun has as many syllables as in the Nominative. Yet sometimes, this omitted vowel is also u or i; e. g. zulum=violence; Ablative: zulmen; vonad, vondi=wall.

1. I said above that in Konkani a contraction takes place as in Greek: there is some difference; for in Greek more usually the vowels are contracted; but here a vowel is simply omitted.

2. Sometimes I found inanimate objects having the Accusative in *k*, and animate objects having the Accusative equal to the Nominative. Nevertheless I think that the above general rule is always right, viz. in animate objects to make the Accusative equal to the Nominative.

3. Though no general rule can be given for the formation of the Original Plural, yet we may obtain its stem in the first three Declensions by changing the characteristic of the Singular into *-aŋ* (except the Original of the 3rd Declension which is *-aŋ*), and in the 4th and 5th Declensions by making the characteristic of the Singular nasal.

4. As in Latin so in Konkani there are Nouns which seem to follow one or the other Declension *ad libitum*. These Nouns will be put in the Dictionary.

5. Names of measures seem to be used in the Singular with Plural meaning; e.g. *tin vār*=three yards. Yet this is not so fixed, and I have heard also *tin vārl*.

6. Nouns have no determinate article like the English *the*.

*Tō, ũ, tōŋ*=in, on, id, or o, i, eŋ=his, her, his, may be used for it; yet it does not correspond exactly to the English *the*. The undeterminate article corresponding to the English *a* or *an* is *yek*. (See below.)

There occurs often a case in *r* not according to the above rules, viz. at the apex=*mādringôr*; at our house=*ŋgôr*; at Coelho's house=*Coelhiger*. This form seems to be used only to show place in a house, as in the given examples, as in English: at Robertson's. This irregularity may be explained either by saying that that '*gôr*' is a corruption of *gâr*=house, so that *ŋgôr* would be the same as *amê gârêr*, or by saying that the postposition suffix *êr* is changed into *gôr*, if the meaning is as given above, i. e. to live in the house of, ....

Now having already given the general rule for the Declensions, we may add some general observations about them.

1. I said that Postpositions are often added to the Original, e.g. *bāpāvorvi*. If the Postposition begins with a vowel, this is omitted to prevent two vowels coming together.

2. Some Postpositions are simply added to the affected Noun in a separate word, some are joined to it in one word: these are the Postpositions, which have been given above as terminations of the Instrumental and Locative. Probably, formerly they were true Postpositions; now they are used only as terminations, except *r*, which perhaps is shortened

from "voir"=upon, which voir is even now used as a true Postposition.

3. It is allowed very often to add the Postpositions to the stem of the derived Adjective instead of adding them to the stem of the Substantive; e.g. "bāpāche višiānt"=about the father, instead of "bāpā višiānt". Yet use sometimes may require the one rather than the other form. Usually the shortened Postposition *r* of the 2nd Locative, is added to the stem of the Noun with inanimate objects, to the stem of the Adjective with animate objects; but in the Plural it is always added to the stem of the Adjective. So "rukānčēr"=on the trees; "porvotānčēr"=on the mountains.

4. There are only a few (perhaps only one) Postpositions which are added to the Nominative, not to the Original; this is "paryant"=till, in Latin *usque*; e.g. gār paryant=till to the house. Few others govern the Dative Singular Postpositions.

5. Some suffixes, if added to the Plural, undergo a little change; e.g. -at in the Plural becomes -niā, *r* becomes sometimes *ri*; namely, *r* becomes *ri* in the Plural, if it is added to the stem of the Noun, and poetically sometimes *ri* is used also in the Singular, added to the stem of the Noun, but this is also poetical. So "garānt"=at the house, "garāniā"=in the houses. Nevertheless this change of Postposition in the Plural seems not to be so strictly demanded; for, I have sometimes heard also "garānt"=in the houses.

6. If the English Preposition "from" in the meaning of "out of" is to be translated into Konkani, the Noun affected by that Preposition seems to become an Adjective in *le*, *li*, *leā*; hence this will be better explained in the paragraph on the Adjective, e.g. "J. C. delivered us from hell". This "from hell" is changed into an Adjective: "jemkapdāntlo."

7. The Nouns in *a* are seldom used in the Plural form; although the concord may be Plural, if the meaning is Plural; I say they are not used in Plural form, but they may be used

with Plural meaning: "kurpa, or krupa" = grace and graces; "čintna" = thought and thoughts.

8. There are some Nouns in which the stem seems to be derived from the Nominative by adding a whole syllable; e.g. "dā" = daughter, stem: "dūve"; but this is not really so, for that *v* of the stem exists in the Nominative also, but not distinctly. Yet there are Nouns in which the stem is formed by adding two letters.

9. If many Nouns, one after the other, which should be put in the Genitive, Dative or Accusative, belong to the same thing, only the last Noun receives (or may receive) the full termination; the others are put often in the Original; e.g. "Sonia Jesu Kristāk namaskār kār" = adore the Lord Jesus Christ; "Sargā āni sōuśārāso ratnār" = Creator of Heaven and Earth.

10. As in Latin, so in Konkani, there are some Nouns used only in the Singular or only in the Plural; e.g. "aṭevite" = agony, is only Plural; "lōk" = people, is used more commonly in Singular etc.

11. There are some indeclinable Nouns; they will be given in the Dictionary.

After these general considerations, each Declension is now to be explained.

## *B. Declensions in particular*

### *§ I. First Declension*

#### *Stem in a or Characteristic e*

The Nouns of this Declension are usually feminine, as in Latin. The Nominative may have different terminations, namely *i*, *a*, *u*, or a consonant. Of these terminations only the 2nd is peculiar to the 1st Declension, viz. *a*. If you find a Noun ending in the Nominative Singular in *a*, you may say it is of the 1st Declension; whereas the other terminations may

be found in other Declensions also. In order to decline a Noun of this Declension, the above rule (A.) is applied. To know whether a Noun belongs to this Declension, see in the Vocabulary whether it has the stem in *a*. It might be known also by the meaning and termination, but not so certainly and easily by a beginner. To determine by the meaning and termination whether a Noun belongs to the 1st Declension, this rule may be laid down:

1. Nouns ending in *a* in the Nominative Singular are of the 1st Declension. There are only a few Nouns ending in *a*, which do not belong to this Declension; *e.g.* "kuḷḷa" = dwarf, and "loṭṭabira" = quack, which belong to the 2nd Declension.

2. Nouns ending in *i* or in a consonant of the Feminine Gender are mostly of the 1st Declension. Those in *i* of Feminine Gender, if not of the 1st, are of the 4th Declension.

3. If you find a Noun having *e* before the termination of the oblique cases, or if you find an Adjective derived from the Noun, having *e* before the termination of the Adjective (so or lo), that Noun is of the 1st Declension; *e.g.* kuṣālai-*eso* = pleasant, from kuṣālai, -*e* = pleasure.

4. Nouns ending in *ai* of the Feminine Gender usually follow this Declension; *e.g.* laḍai = war.

The Nouns of this Declension are thus declined:

*Singular.*

*Nominative*, as given in the Dictionary.

*Original*, as given in the Dictionary.

*Dative*, add to the Original *k*.

*Accusative*, in animate objects as the Dative, in inanimate objects as the Nominative.

*Vocative*, as the Original.

*Instrumental*, add *n* to the Original.

*1st Locative*, add *nt* to the Original.

*2nd Locative*, add *r*, or *ṣar*, as it has been explained above.



For the other Latin cases which cannot be translated by one of these eight Konkani cases, use the Original, followed by the Postposition required by the meaning; e.g. *Dēvā viśiānt*=about God; *śārā thānn*=from the town; *bāpā lāgiñ*=with the father; *Dēvā thāñ*=in God; *māye kāde*=close to the mother, etc. The required Postpositions may be found in the Dictionary. Moreover sometimes instead of using the Instrumental, 1st and 2nd Locative, the Original may be used, followed by the required Postposition; e.g. *kurpen* or *kurpe vorvi*=by the grace. (See A. General Observations.)

The things said here about Original followed by a Postposition must be understood also of the Plural.

### Plural.

*Nominative*, add to the root *o* (is pronounced nearly *yo* sometimes).

*Original*, add to the root *āñ* (stem).

*Dative*, add to the stem *k*.

*Accusative*, in animate objects equal to the Dative, in inanimate objects as the Nominative.

*Vocative*, as the Original.

*Instrumental*, add *ññ*.

*1st Locative*, *ññ*.

*2nd Locative*, *tor* etc. as in the Singular.

### Examples.

1. Animate object: *Rāñi*=queen; *stem*: *Rāñi-e* (or *Rāñiye*).

	<i>Singular:</i>	<i>Plural:</i>
<i>Nominative</i>	<i>Rāñi</i>	<i>Rāñi-o</i>
<i>Original</i>	<i>Rāñi-e</i> <sup>1)</sup>	<i>Rāñi-āñ</i>
<i>Dative</i>	<i>Rāñi-e-k</i>	<i>Rāñi-āñ-k</i> (= <i>Rāñiāñk</i> ) <sup>2)</sup>
<i>Accusative</i>	<i>Rāñi-o-k</i>	<i>Rāñi-āñ-k</i> (= <i>Rāñiāñk</i> )

<sup>1)</sup> Exactly *Rāñiye*, and so in the other cases.

<sup>2)</sup> This *ñ*, which has not been put in the 1. Chapter (as it is a nicety) should be pronounced as *ng* in "singing". The beginner may pronounce it as *n*, in order not to increase the difficulties.

	<i>Singular:</i>	<i>Plural:</i>
<i>Vocative</i>	Rāṇi-e	Rāṇi-āñ (Rāṇiā-no, or Rāṇiānu, with the suffix)
<i>Instrumental</i>	Rāṇi-o-n	Rāṇi-āñ-niñ (=Rāṇiāniñ)
<i>1st Locative</i>	Rāṇi-e-ut	Rāṇi-āñ-niñ (=Rāṇiāniñ)
<i>2nd Locative</i>	Rāṇi-e-čer	Rāṇi-āñ-čer
<i>Original followed by Postpositions</i>	Rāṇi-e pāsun etc. Rāṇi-āñ pāsun etc.	

I write this example with the hyphens only in order to show the formation of the different cases; but usually the words are written without any hyphens.

## 2. Inanimate object: vāt=way; stem: vāto.

<i>Nom.</i>	vāt	vāt-o
<i>Orig.</i>	vāt-e	vāt-āñ
<i>Dat.</i>	vāt-e-k	vāt-āñ-k (=vātāñk).
<i>Accus.</i>	vāt	vāt-o [suffix]
<i>Voc.</i>	vāt-e	vāt-āñ (or vātāno with the
<i>Instrum.</i>	vāt-e-n	vāt-āñ-niñ (=vātāniñ)
<i>1st Loc.</i>	vāt-o-nē	vāt-ā-niñ
<i>2nd Loc.</i>	vāt-er	vāt-āñ-čer
<i>Orig. followed by Postpositions</i>	vāt-e lāgiñ etc. vāt-āñ lāgiñ etc.	

1. What has been said about the Accusative equal to the Dative for animate objects, and equal to the Nominative for inanimate objects, is not so certain; Hence the above general rule must be modified according to the use. Moreover this word "animate object" must be understood of subsistent animate objects (subsistent in the philosophical meaning); hence *činnā*=thought, has the Accusative equal to the Nominative, as it is not a subsistent animate object. *Ātmo*=soul (of the 3rd Declension) is an animate object, but not a subsistent animate object; hence Accusative *ātmo* equal to the Nominative. The names of God and of angels follow the rule of animate objects. The plants and trees have a vegetative life; hence they could have the Accusative equal to the Dative; yet as they cannot be called "animate objects" in the same way as animals and men, it seems that we may make their Accusative equal to the Dative or to the Nominative. So we say "ruk or rukak pojeitā" = (he) sees the tree.

2. As it appears from the Declension, the nasal *ñ* is sometimes changed into a common *n*: exactly it should be written double; e. g. *varaññ-niñ* = *varaṇṇniñ*; yet, as it seems to be pronounced simple, I do not write two *n*. (See Part I. Ch. I.)

These two Remarks belong to the following Declensions too.

### Exercises on the First Declension.<sup>1)</sup>

<i>podvi</i> , - <i>ve</i> = power	<i>čintna</i> , - <i>ne</i> = thought
<i>kurpa</i> , - <i>pe</i> <sup>2)</sup> = grace	<i>kumok</i> , - <i>nke</i> = help
<i>duv</i> , - <i>e</i> = daughter	<i>māy</i> , - <i>e</i> = mamma or mother
<i>vāt</i> , - <i>a</i> = way	<i>pāṭṭi</i> , - <i>e</i> = list
<i>sikṣa</i> , - <i>ṣe</i> = punishment	<i>bori</i> = good ( <i>fem.</i> )
<i>gārjeṭi</i> = necessary ( <i>fem.</i> )	<i>sobit</i> = necessary
<i>moḥi</i> = my	<i>sāma</i> = right
<i>assaññ</i> or <i>zann</i> <i>assaññ</i> = am	<i>assaññ</i> = are (we)
<i>assai</i> = art	<i>assāt</i> = are (you)
<i>assā</i> = is	<i>assāt</i> = are (they)
<i>zataññ</i> = I become	<i>zataññ</i> = we become
<i>zatai</i> = thou becomest	<i>zātāt</i> = you become
<i>zatā</i> = he becomes	<i>zātāt</i> = they become

#### *Singular:*

*poḥi* = see

#### *Plural:*

*poḥi-tāññ* = I see

*poḥi-taṇñ* = we see

*poḥi-tai* = thou seest

*poḥi-tāt* = you see

*poḥi-tā* = he sees

*poḥi-tāt* = they see

*māg* = ask or pray

*gāl* = put

*Pl. māgā* = ask

*motint* = in the mind

<sup>1)</sup> The following Substantives are all feminine. The vowel put after them indicates their Original Case, which is obtained by adding the vowel to the Nominative. Sometimes the vowel is not added to the pure Nominative; a little change is to be made, e. g. the last vowel of the Nominative is cut off before adding the Characteristic; in these cases, usually, I write also the last letter to which the vowel is to be added; e. g. "*vāḥ*, -*a*" means *vāḥ*, *vāḥo*; "*kurpa*, -*pe*" means *kurpa*, *kurpo*; "*kumok*, -*nke*" means *kumok*, *kumka*.

<sup>2)</sup> Or *kṛpā*, as Hindū Brāhmīns pronounce.

Kurpa gārječi (assā). Māy duvek poļei-tā. Bori čintna bore vāter gal-tā. Pātī sāma zāun assā. Vāt bori zāun assā. Duv māye lāgifi kumok māgtā. Kurpen duv sobit zātā. Kurpā motint bori čintna gal-tā. Bori duv bore vāter assā. Moje māyek bori duv assā.

## § II. Second Declension

### *Stem in a, or Characteristic a*

The Nouns of this Declension are very numerous. As far as I can learn, only Masculine and Neuter Nouns follow this Declension. I found only two Substantives, which, according to some persons, would follow this Declension, and are said to be Feminine. But this is not certain; for some other persons told me the contrary. These two Substantives are "kuli"=tribe, and "kurādī"—axe. If these two Substantives are truly used as Feminine, they follow another Declension, as I think; so I heard "kurādīn" (of the 4th Declension)=by the axe.

The termination of the Nominative Singular varies, *i. e.* the Nominative may end in any consonant and vowel, except a, which is a sign of the 1st Declension, and o or eū, which is a sign of the 3rd Declension; yet it is true that a full u very often is a sign of the 5th Declension; and i is a sign of the 1st or 4th Declension in the Nouns of Feminine Gender. Consequently the chief terminations of the Nominative are a consonant (sometimes with s, half vowel) or i, iā, ai, u, uā.

The Nouns of this Declension are known by the characteristic a given in the Vocabulary. They may be known also by the termination and by the meaning, but not so surely. Namely, the following Nouns follow this Declension, although not exclusively.

1. All Nouns of Masculine or Neuter Gender ending in the Nominative Singular in a consonant. There may be perhaps a few Nouns of Masculine Gender ending in a consonant (or in v) belonging to the 5th or to the 4th Declension.

2. The Nouns in *añ*, *pon*, *ap* (which always, or almost always are Neuter). Nouns in *iñ* of Neuter Gender follow this Declension, Nouns in *iñ* of Feminine Gender follow mostly the 4th Declension; e.g. "*dudiñ*, -n" = pumpkin, is of the 2nd Declension; whereas "*buiñ*," *f.*, is of the 4th Declension.

3. Mostly also, the Nouns in *añ* or *añ* (which usually are of foreign origin).

4. Finally a Noun having in the Oblique Cases *a* before the termination, or Adjectives derived from Nouns having *a* before the termination, belong to this Declension. Hence, no Noun ending in *o*, *añ*, and no Feminine Noun of any termination follows this Declension.

In order to decline any Noun of this Declension, the above (A) rule is applied.

### *Singular.*

*Nominative*, as given in the Dictionary.

*Vocative and Original*, as given in the Dictionary or as known by the above given rules.

*Dative*, add *k* to the stem.

*Accusative*, in animate objects as the Dative, and in inanimate as the Nominative.

*Instrumental, Locative etc.*, as in the 1st Declension.

### *Plural.*

*Nominative*, Masculine equal to the Nominative Singular, in the Neuter add *añ* to the root.

*Vocative and Original*, (Masculine and Neuter), add *añ* to the root.

*Dative*, add *k* to the stem.

*Accusative*, in animate objects as the Dative, in inanimate objects as the Nominative.

*Instrumental, Locative etc.* as above.

*Example of an animate object*

Putrų or pāt=son; stem: putr-a or pāt-a.

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	putrų	putrų
<i>Orig.</i>	putr-a (or pāt-a)	putr-āñ
<i>Dat.</i>	putr-ā-k	putr-āñ-k (= putrāñk)
<i>Accus.</i>	putr-ā-k	putr-āñ-k (= putrāñk)
<i>Voc.</i>	putr-ā	putr-āñ (or putrāñu)
<i>Instrum.</i>	putr-ān	putr-āñ-niñ (= putrāñniñ)
<i>1st Loc.</i>	putr-ā-nt	putr-āñ-niñ (= " )
<i>2nd Loc.</i>	putr-ā-čer	putr-āñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	putr-ā lāgiñ etc.	putr-āñ lāgiñ etc.

*Example of an inanimate object of Neuter Gender*

Vōrs=year; stem: vors-a.

<i>Nom.</i>	vōrs	vōrs-āñ
<i>Orig.</i>	vōrs-a	vōrs-āñ
<i>Dat.</i>	vōrs-ā-k	vōrs-āñ-k (= vōrsāñk)
<i>Accus.</i>	vōrs	vōrs-āñ
<i>Voc.</i>	vōrs-ā	vōrs-āñ (or vōrsāñu)
<i>Instrum.</i>	vōrs-ā-n	vōrs-āñ-niñ (= vōrsāñniñ)
<i>1st Loc.</i>	vōrs-ā-nt	vōrs-āñ-niñ ( " )
<i>2nd Loc.</i>	vōrs-ā-r (vōrsā-čer)	vōrs-āñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	vōrsā lāgiñ etc.	vōrsāñ lāgiñ etc.

Remember that the Suffix in the 2nd Locative Singular can be added to the stem of the Adjective; so, instead of vors-ā-r, we may say vorsā-če-r. (See below Adjective, and above General Observations.)

*Observations.* 1. Kāšt=pain is Neuter in the Singular and Masculine in the Plural; consequently the Nominative Plural is "kāšt". Yet many say that "kāšt" is Masculine also in the Singular.

2. Contracted Nouns (see above A.) belong chiefly to this Declension.

3. In this Declension there are many Nouns ending in *u* in the Nominative, which *u* disappears in the stem. There are other Nouns which end in *u* and keep this *u* in the stem.<sup>1)</sup> The Dictionary will show whether they keep or lose this *u*. But Nouns in *auā* or *aoā* change usually the *uā* (or *oā*) in a *v*; e.g. "sermauf"=sermon, has in the stem: "sermav-a", and so many other Nouns like this; very few Nouns in *auā* follow the 5th Declension; e.g. "kordauf"=string. Moreover those Nouns which end in a nasal sound in the Nominative Singular lose it in the Declension, e.g. *tāntiñ*=egg; *Original*: *tāntia*; although in the 4th Declension the nasal sound of the Nominative is sometimes kept also in the other cases; e.g. *blūiñ*=earth.

4. Some Nouns of this Declension change the closed *é* of the stem of the Singular into an open *è* in the Plural; e.g. "késu"=hair; *plural*: "kès".<sup>1)</sup> Moreover this *u* disappears in the Plural.<sup>1)</sup>

5. In this Declension chiefly, (or perhaps exclusively) there occurs sometimes a kind of Ablative in *iā*; it is an old form, used chiefly to show manner, place, time. . . . e.g. "āntāskarniñ"=heartily, from "antaskārṇ"=heart, instead of "antaskarṇān"; "velīñ", instead of "velār"=at the time; "St. Mark pustakiñ"=in the gospel of St. Mark, instead of " . . . . pustakānt"; "Bāpāčo nāviñ", instead of "Bāpāčo nāvān"=in the name of the Father *etc.* Yet in these cases the common form too, might be, and is really, used sometimes.

6. There are a few irregular Nouns; e.g. *bāpui*=father, is declined as if the stem were *bāpai* or *bāpā*: those Nouns will be indicated with their irregularity in the Dictionary.

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<sup>1)</sup> About these points a general rule cannot at present be formed.

# Exercises

## on the Second Declension.

gār, -a=house ( <i>n.</i> )	kiteñ=what, which?
kaliz, -la=heart ( <i>n.</i> )	inām, -a=prize ( <i>n.</i> )
bāgil, -ga=door ( <i>n.</i> )	kūḍ, -a=room ( <i>n.</i> )
bāu, -ava=brother ( <i>m.</i> )	mez, -a=table ( <i>n.</i> )
āz=today	kām, -a=business ( <i>n.</i> )
kār=do	ò ( <i>pron. nò</i> )=this ( <i>m.</i> )
khāiñ=where?	tò=that ( <i>m.</i> )
thāiñ=there	māróg, mārgā=road ( <i>m.</i> )
dis, -a=day ( <i>m.</i> )	Deu, -eva=God
monis, monśa=man ( <i>m.</i> )	vōḷ=big
akmān, -a=offence ( <i>m.</i> )	lān=small
moro=my	tazo=thy
āmsō=our	tumsō=your
tāso=his	dī=give
tānsō=their	rūnd=broad
kumgār, -a=Communion ( <i>m.</i> )	ukto=open
pāḍ=bad	gī=(an interrogative particle)
aśir=narrow	

Gār vōḷ zūn assā. Mezār yek buk assā. Bāgil ukteñgī? Kūḍ lān zūn assā. Māróg āśir zūn assā. Āz boro dis assā. Moji māy khāiñ assā? Tuji māy thāiñ assā. Vāt aśir zūn assā. Ī vāt rūnd. Ò monis boro, tò monis pāḍ. Deu boroñ īni pāḍ monśānk upkārañ kartā. Bāglār yek monis assā. Taja bāvāk vōḷ gār assā, moja bāvāk lān gār. Tajeñ kām kiteñ? Deu monśānk boro dis ditā; monis Devāk akmān kartāt. Āz Pādri kumgār ditāgī? Monis pāḍ: tanōñ kaliz vāñ. Kumgārān monis boro zatā.

It has been said above (p. 22, n. 2) that Nouns in *añ* are Neuter and follow this Declension. This must be understood thus: Nouns in *añ* not preceded by a or o are Neuter and follow this Declension; because if *añ* is preceded by a or o (*auñ, oñ*), these Nouns may be Masculine or Neuter (and then they follow usually the 2nd Declension), or seldom Females (and then they follow



usually the 1st Declension); e.g. *Irmañ*, -ava = confrier (m.); *māṭṭeñ*, -ova = shed (m.); *kuronā*, -ova = crown (n.); *leñā*, love = wool (f.); *māñ*, *māve* = scar or crust (f.).

### § III. Third Declension.

*Stem in ea, or characteristic ea.*

This is the most regular Declension and contains mostly, if not exclusively, Nouns of Konkani origin; whereas the other Declensions contain many foreign Nouns.

Only Masculine and Neuter Nouns belong to this Declension. The terminations of the Nominative Singular are only two, *o* for the Masculine, *eñ* for the Neuter, and are peculiar to this Declension.

To determine whether a Noun belongs to this Declension, consult the Dictionary, or observe these rules:

1) Nouns having *o* or *eñ* in the Nominative, or (if the Nominative is not known) having the termination *ea* in the oblique cases, belong to this Declension.

2) When an Adjective derived from a Noun has *ea* before the termination of the Adjective (*lo* or *so*), that Noun belongs to this Declension; e.g. "*burgeānu*" = O children, is known to be of this Declension by that *ea*; again, in "*vāṇṭeāso*" = partial, that *ea* before *so* indicates that its original Noun must be of this Declension.

3) All Participles and Adjectives ending in *o* in the Nominative Singular, if used as Pronouns in Masculine or Neuter Gender, follow this Declension; e.g. *kello* = done, *kelleānt* = in doing; *boro* = good, *boreānk* = to the good.

4) Finally, as the English Genitive is changed into an Adjective of three terminations, and as the Adjectives of three terminations follow; at least partially the 3rd Declension (see below, Adjectives), so we may say that the Konkani Genitive (as also the other Adjectives and Participles of three terminations [*o*, *i*, *eñ*] not used as Pronouns) follows, at least partially, the 3rd Declension.

What is here said, will be better understood below Ch. II.

The Declension is formed according to the above given (A). general rule; viz.

### *Singular.*

*Nominative*, as given in the Dictionary (a or eā).

*Original*, ea for both genders (as given in the Dictionary), stem.

*Dative*, add k to the stem, or Original.

*Accusative*, as the Dative in animate objects, as the Nominative in inanimate objects.

*Vocative*, as the Original.

*Instrumental*, add n to the stem.

*1st Locative*, add nt to the stem.

*2nd Locative*, add r or ȣer to the stem.

*Original* followed by *Postpositions*, laġiŝ, kȣde etc. (as above explained, 1st Declension).

### *Plural.*

*Nominative*, add to the root a for the Masculine, iā for the Neuter.

*Original*, add to the root eā for both genders.

*Dative*, add to the stem k.

*Accusative*, as the Dative in animate objects, as the Nominative in inanimate objects.

*Vocative*, as the Original.

*Instrumental*, add to the stem niā.

*1st Locative*, add to the stem niā.

*2nd Locative*, add to the stem ȣer.

*Original* followed by *Postpositions*, laġiŝ, pȣsun etc. (as above explained, 1st Declension).

1. *Example of an animate object of Masculine Gender.*

"Burgo" = boy; stem: "burgea."

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	burgo	burg-e
<i>Orig.</i>	burg-ea	burg-eaŋ
<i>Dat.</i>	burg-eā-k	burg-eāŋ-k (= burgeānk)
<i>Accus.</i>	burg-eā-k	burg-eāŋ-k (= burgeānk)
<i>Voc.</i>	burg-eā	burg-eāŋ (or burgeāno)
<i>Instrum.</i>	burg-eā-n	burg-eāŋ-niŋ
<i>1st Loc.</i>	burg-eā-nt	burg-eāŋ-niŋ
<i>2nd Loc.</i>	burg-eā-čer	burg-eāŋ-čer
<i>Orig. followed by</i>	burg-eā lāgiŋ etc.	burg-eāŋ lāgiŋ etc.
<i>Postpositions</i>		

2. *Example of an inanimate object of Neuter Gender.*

"Foļeņ" = plank; stem: "foļ-ea."

<i>Nom.</i>	foļeņ	foļiŋ
<i>Orig.</i>	foļ-ea	foļ-eaŋ
<i>Dat.</i>	foļ-eā-k	foļ-eāŋ-k
<i>Accus.</i>	foļ-eā	foļ-iŋ
<i>Voc.</i>	foļ-eā	foļ-eāŋ (or foļeānu)
<i>Instrum.</i>	foļ-eā-n	foļ-eāŋ-niŋ
<i>1st Loc.</i>	foļ-eā-nt	foļ-eāŋ-niŋ
<i>2nd Loc.</i>	foļ-eā-čer or foļ-eā-r	foļ-eāŋ-čer
<i>Orig. followed by</i>	foļ-eā kade etc.	foļ-eāŋ kade etc.
<i>Postpositions</i>		

3. *Example of an animate object of Neuter Gender.*

"Burgeņ" = child; stem: "burg-ea."

<i>Nom.</i>	burgeņ	burg-iŋ
<i>Orig.</i>	burg-ea	burg-eaŋ
<i>Dat.</i>	burg-eā-k	burg-eāŋ-k (= burgeānk)
<i>Accus.</i>	burg-eā-k	burg-eāŋ-k
<i>Voc.</i>	burg-eā	burg-eāŋ (or burgeāno)
<i>Instrum.</i>	burg-eā-n	burg-eāŋ-niŋ

	<i>Singular :</i>	<i>Plural :</i>
1st Loc.	burg-eā-nt	burg-eāñ-niñ
2nd Loc.	burg-eā-čer	burg-eāñ-čer
Orig. followed by Postpositions	burg-eā lāgiñ <i>etc.</i>	burg-eāñ lāgiñ <i>etc.</i>

*Observations :*

1. The termination *ea*, characteristic of the 3rd Declension, chiefly in speaking, is not to be confounded with *ia* of the 2nd Declension; that is to say, many Nouns in *i* follow the 2nd Declension; hence they have in the stem *ia* by adding the characteristic *a* to the Nominative; *e.g.* "pātki" = sinner; "pātkiūk" = to the sinner, is similar to "burgeāk" = to the boy, as regards termination. We can easily avoid this mistake of confounding the termination *ia* of the 2nd with the termination *ea* of the 3rd, if we recollect that all Nouns of this Declension must end either in *o* or in *eā* in the Nominative Singular. Although there is the above difference, as regards spelling in Latin letters, between Nouns in *i* of the 2nd Declension and Nouns of the 3rd Declension in the oblique cases, yet the pronunciation is nearly the same (and in Kanarese they would be written in the same way); because that *ea*, characteristic of the 3rd Declension, is pronounced not distinctly *ea* but as a sound between *ea* and *ia*, like *ya*. Nevertheless I prefer to write *ea* instead of *ia*, because thereby we distinguish it better from the 2nd Declension. At all events we must make the above difference, if not in pronunciation and writing, at least in our mind; because on it their different Declension depends.

2. The above 1st and 2nd rule (p. 26), *i.e.* that, if the oblique case or the derived Adjective has the termination *ea*, that Noun is of the 3rd Declension, cannot be taken *exclusively*, that is to say, cannot be understood thus: "when-ever the desinence *ea* occurs, only and always the 3rd Declension is thereby indicated. The reasons of this limitation are three: viz.

a) The termination *ia* occurs also in the 2nd Declension (see Observation 1.), and in the oblique cases of the Plural of the 1st Declension, if the Noun ends in *i* in the Nominative Singular: but this *ia* can be easily confounded with *ea*, *na*, some might perhaps write both terminations by *ya*.

b) The termination *ea* (or *ya*) occurs also in the oblique cases of some Nouns of the 1st Declension; e. g. "šintna = thought; šintneāniā = by thoughts. (See p. 18, Declension of the Plural.)

c) The Adjectives of three terminations have *ea* in the oblique cases of the Plural Feminine and sometimes also of the Singular (see below, Adjectives); e. g. boreān štriānk = to good women.

3. From this Declension chiefly, it appears that the Characteristic of the Declension is not always added to the pure Nominative. Sometimes the last vowel of the Nominative is changed before adding the Characteristic. Moreover a contraction often takes place before adding the Characteristic to the root (see p. 20, Note 1. and A. General Observations). The Dictionary shows, whether the Characteristic is to be added to the pure Nominative or whether a change is to be made. This second observation regards the other Declensions too.

4. In this Declension chiefly, attention is to be paid to the nasal sound; else the Gender is easily mistaken. Thus, if you do not pronounce the nasal sound of the Neuter Nominative Singular, they would think that it is Nominative Plural (e) etc.

### Exercises

#### *on the Third Declension.<sup>1)</sup>*

burgo = boy	nākāzālo = nonsense
bēn = fear	kāido = duty
mūg-geñ = prayer	hageñ = hatred
vāpto = part, division	suṇeñ = dog

<sup>1)</sup> The Gender and the Original of the following Nouns may be known by the above rules.

beleñ = crop	kātār = cut
ušār = clever	puṇ = but
auñsāraso = hasty	distā = appears
āltzi = lazy	boreñ = well
mogāl = dear, merciful	meṭtā = is found
sāddāntz = always	doror = keep
sāng = say	lip = be concealed

Tuzo bāu ušār burgo; puṇ mezo bāu āltzi. Suṇeñk beñ distā. Tò monis hageñ kārta. Auñsāraso burgo kām boreñ kartāgi? Āltzi monis beleñ kātartāgi? Ye burge sāddāntz nākūzālle sāngtāt. Ō mozo vāṇto, tò tuzo vāṇto. Ušār burgeñk inām meṭtā: āltzi burgeñk sikkā meṭtā. Bore burge monšānk mogāl; vāit burgeñuñer monis hageñ dovortāt. Māg-peā vorvi monšānk kurpā meṭtā. Devā lāgiñ māg: tukā (*to you*) boro vāṇto meṭtolo (*ful*). Tò burgo beñ liptā. Burgeānu, āplo (*own*) kāido kārā: āuñ inām dītoloñ.

#### § IV. Fourth Declension.

*Stems in i, or characteristic i.*

This Declension contains chiefly Nouns of the Feminine Gender.<sup>1)</sup> The termination of the Nominative is *i* (especially in Masculine Nouns), but it may be also a consonant. The termination *i* in the Nominative is found also in the 1st and 2nd Declension. Consequently there is no termination exclusively belonging to this Declension, as is the case in the 3rd and partially in the 1st Declension.

To know whether a Noun belongs to this Declension there are two ways: 1) the Vocabulary, 2) meaning and termination. As to the 2nd way, these rules may be laid down:

1. All Feminine Nouns ending in *i*, if not of the 1st Declension (as mostly), are of the 4th.
2. All Masculine Nouns ending in *i*, if of foreign origin, seem to follow more frequently this Declension; if of Kon-

<sup>1)</sup> Nouns of males, of occupations proper to men etc. are Masculine. I do not recollect now any Noun of Neuter Gender belonging to this Declension.

kani origin, more frequently follow the 2nd Declension; *e. g.* "Pādrī" = father, and "mutsudī" = treasurer (Hindustāni word), are of the 4th Declension; "pātkī" = sinner, is of the 2nd Declension. (The Masculine Nouns of this Declension end, usually, in i).

3. Feminine Nouns in iā and ŋ (by which termination many Masculine Nouns are made Feminine) mostly follow this Declension; *e. g.* buiñ = earth, nāiā = river, bāiā = well, gārkhān = house-wife.

4. All Feminine Nouns ending in a full consonant (without ŋ and ǵ), if not of the 1st, are mostly of the 4th Declension (very seldom of the 5th); *e. g.* ākānt = distress.

In this Declension (as in the 5th) the stem of the Singular is kept also in the Plural, except that it is made nasal.

This Declension is formed according to the general rule (A) namely:

#### *Singular.*

*Nominative*, as given in the Dictionary.

*Original* (stem ending in i), as given in the Dictionary.

*Dative*, add k to the stem.

*Accusative*, in animate objects as the Dative, in inanimate as the Nominative.

*Vocative*, as the Original.

*Instrumental*, add n to the stem.

*1st Locative*, add nt to the stem.

*2nd Locative*, add r or ǵar to the stem.

*Original* followed by *Postpositions*, as above.

#### *Plural.*

*Nominative*, add 'ī' to the root.

*Original*, make nasal the characteristic, *i. e.* iā.

*Dative*, add k to the stem of the Plural.

*Accusative*, in animate objects as the Dative, in inanimate objects as the Nominative.

*Vocative*, as the Original.

*Instrumental*, add *niñ* to the stem.

*1st Locative*, add *niñ* to the stem.

*2nd Locative*, add *čer* to the stem.

*Original* followed by *Postpositions*, as above.

1. *Example of an animate object.*

"Pädrī" = father; *stem*, "Pädrī".

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	Pädr-i	Pädr-i
<i>Orig.</i>	Pädr-i	Pädr-iñ
<i>Dat.</i>	Pädr-i-k	Pädr-iñ-k (=Pädrinäk)
<i>Accus.</i>	Pädr-i-k	Pädr-iñ-k (=Pädrinäk)
<i>Voc.</i>	Pädr-i	Pädr-iñ (or Pädrinu)
<i>Instrum.</i>	Pädr-i-n	Pädr-i-niñ
<i>1st Loc.</i>	Pädr-i-nt	Pädr-i-niñ
<i>2nd Loc.</i>	Pädr-i-čer	Pädr-iñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	Pädr-i lägiñ etc. Pädr-iñ lägiñ etc.	

2. *Example of an inanimate object.*

"Vät" = candle; *stem*: "vät-i".

<i>Nom.</i>	vät	vät-i
<i>Orig.</i>	vät-i	vät-iñ
<i>Dat.</i>	vät-i-k	vät-iñ-k
<i>Accus.</i>	vät	vät-i
<i>Voc.</i>	vät-i	vät-iñ (vätinu)
<i>Instrum.</i>	vät-i-n	vät-i-niñ
<i>1st Loc.</i>	vät-i-nt	vät-i-niñ
<i>2nd Loc.</i>	vät-i-r (väticher)	vät-iñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	vät-i kädö etc. vät-iñ kädö etc.	

*Observations:* 1) In this Declension in the Nouns ending in *i* in the Nominative Singular, this *i* is to be cut off before adding the terminations *i*, *k* etc. in order to avoid two *i*.



2) The Nouns of this Declension ending in *iā* retain mostly the nasal sound also in the other cases, much more distinctly than the nasal sound; *e. g.* of “*burgeān*” is kept in the Dative “*burgeānk*”. Hence, if we wish to comprehend all cases, we must say, that the characteristic of this Declension is *i* or *iā*.

### Exercises

#### *on the Fourth Declension.*<sup>1)</sup>

āvoi <sup>2)</sup> = mother	kuḍ = body
boiḡ <sup>3)</sup> = sister	ākānt <sup>4)</sup> = distress
pādri = father	yēk = a, an, one
saserdot = priest	bāgivont = holy
ṣit = note	vātz = read
zār = fountain	āpoy = call
kāls = chalice	piḍest = sick

Āvoik dogi boiḡi (or boineo) assāt. Moja gārā lāgiḡi yēk sobit zār distā. Āmēi kuḍ kumgārā vorviā bāgivont zatā. Moji ṣit khāiḡi assā?—Tuji ṣit tuje āvoi kāde assā. Ākāntint (or ākāntānt) Devā lāgiḡi māḡ-ṇēi kār, ani tukā ādhār (help) meltolo. Pādrīk āpoy, moji āvoi piḍest. Saserdot Igārjent ṣit vātztā. Devūso (divine) mōḡ yeke zāri bāri (fontis instar). ātmeā bitōr (in the soul) zatā. Kuḍik tel lāi (oil apply, anoint). Bisp saserdotink benjer (holy) tel lāitā, ani Pāp Sāib Bispānk benjer tel lāitā. Āvoi duvek āpoitā; puḡ tikā (to her) beḡ distā. Den monānk sābār paṇṇi (many times) āpoitā, puḡ monis tāḡēi uttar (his word) ākānānt (do not hear).

<sup>1)</sup> All these Nouns are of the 4th Declension and their Original is formed regularly. The Gender is Feminine, unless the meaning requires Masculine Gender.

<sup>2)</sup> Āvoi follows the 1st Declension in the Plural. Pronounce v almost like u. See P. I.

<sup>3)</sup> Some decline it according to the 1st Declension in the Plural.

<sup>4)</sup> Some decline it according to the 2nd Declension.

## § V. Fifth Declension.

*Stem in u, or characteristic u*

A few Nouns belong to this Declension.

As far as I know, the Nouns belonging to this Declension, usually, are Feminine, unless the meaning requires the Masculine Gender; *e.g.* guru=priest; bāppu=paternal uncle.

The usual termination of the Nominative is u or ṡ; but this ṡ or u may be found also in other Declensions. Moreover there may be a few Nouns ending in a consonant, of this Declension. It seems to me that Feminine Nouns ending in a or ṡ are of the 4th Declension, or sometimes, of the 1st; Masculine Nouns in u belong to the 2nd, sometimes to the 4th. I do not recollect any Neuter Noun following this Declension.

To determine whether a Noun belongs to this Declension, we may lay down these rules in addition to what is given in the Dictionary.

1. The Feminine Nouns ending in u or ṡ follow sometimes the 1st, more frequently the 4th Declension; *e.g.* "sūṛṡ, -re"=toddy; "suru, -ruve"=beginning, are of the 1st, "vāṣṡ"=thing, is of the 4th Declension.

2. Among Masculine Nouns ending in u or ṡ some follow the 4th, some the 2nd Declension; *e.g.* "bāppu" is of the 4th, "duḍḍu" is of the 2nd Declension.

Perhaps no Masculine Noun ending in "ṡ" follows this Declension.

3. Neuter Nouns ending in ṡ or uṇ follow the 2nd Declension, not the 4th.

This Declension is formed according to the general rule (A), except that in Nouns ending in u or ṡ before adding the characteristic u, the u or ṡ of the Nominative is cut off in order to avoid uu or uṡ, for the sake of euphony.

*Singular.*

*Nominative*, as given in the Dictionary (usually u or ṡ).

*Original*, u (given in the Dictionary).

*Dative*, add *k* to the stem.

*Accusative*, in animate objects as the *Dative*, in inanimate objects as the *Nominative*.

*Vocative*, as the *Original*.

*Instrumental*, add *n* to the stem.

*1st Locative*, add *nt* to the stem.

*2nd Locative*, add *r* or *cer* to the stem.

*Original* followed by *Postpositions*, "lāgiñ" etc., its above.

### *Plural.*

*Nominative*, add *a* to the root.

*Original*, make nasal the characteristic of the *Singular*.

*Dative*, add *k* to the stem of the *Plural*.

*Accusative*, equal to the *Dative* or to the *Nominative*, as above.

*Vocative*, as the *Original*.

*Instrumental*, and *1st Locative*, add *niñ* to the stem.

*2nd Locative*, add *cer* to the stem.

*Original* followed by *Postpositions*, as above.

### 1. *Example of an animate object.*

"Guru" = priest (pagan); stem: "guru".

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	gur-u	gur-u
<i>Orig.</i>	gur-a	gur-uñ
<i>Dat.</i>	gur-u-k	gur-uñ-k
<i>Accus.</i>	gur-a-k	gur-uñ-k
<i>Voc.</i>	gur-u	gur-uñ, (guruno)
<i>Instrum.</i>	gur-u-n	gur-uñ-niñ
<i>1st Loc.</i>	gur-u-nt	gur-uñ-niñ
<i>2nd Loc.</i>	gur-u-čer	gur-uñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	gur-u lāgiñ etc.	gur-uñ lāgiñ etc.

1. *Example of an inanimate object.*

"Vāstu" = thing.

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	vāstu	vāstu
<i>Orig.</i>	vāst-u	vāst-uñ
<i>Dat.</i>	vāst-u-k	vāst-uñ-k
<i>Accus.</i>	vāst-u	vāst-u
<i>Voc.</i>	vāst-u	vāst-uñ, (vāstuno)
<i>Instrum.</i>	vāst-u-n	vāst-u-niñ
<i>1st Loc.</i>	vāst-u-nt	vāst-u-niñ
<i>2nd Loc.</i>	vāst-u-čer	vāst-uñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	vāstu kāde etc.	vāst-uñ kāde etc.

In this Declension there are many Nouns ending in "g" in the Singular and "e" in the Plural; consequently these Nouns have different accent in the Singular and in the Plural. See P. I, Ch. II.

**Exercises**

*on the Fifth Declension.*

guru = priest ( <i>m.</i> )	kharo (kharots) = true
kāzy = cajon ( <i>f.</i> )	foťkiro = deceiving
vāstu = thing ( <i>f.</i> )	foťai = deceive
hosty = host ( <i>f.</i> )	lók, -a = people ( <i>m.</i> )
betāi = offer	sākāt = all

Annas Judevānsu guru xāun vortavatalo. Konsekrār kele hostunt ani konsekrār kele kalsint sāgļo Somi Jezu Krist assā. Devā thāiñ (*in God*) sākāt boro" vāstu assāt. Dayā kārñ (*please*) makā yēk kāzy dī. Kharots saserdot lókā pāsun sakrišs be-  
tāitā ani Devā lāgiñ māgtā: foťkiro saserdot lókak foťaitā.

§ VI. Declension of Proper Nouns.

The Declension of Proper Nouns is not different from the Declension of Common Nouns; for, all Proper Nouns are declined according to one of the given Declensions. But this is peculiar to them, that some Proper Masculine Nouns follow

the 1st Declension, whereas Common Nouns of the 1st Declension are Feminine; moreover many Masculine Proper Nouns follow the 4th or 5th Declension, and a few Feminine Proper Nouns follow the 2nd Declension; whereas no Feminine Common Noun follows the 2nd Declension.

To determine to which Declension a given Proper Noun belongs, we may say thus:

# I. Baptismal Names.

1. *Names of Males.* The greatest part of them follow the 2nd Declension, or more distinctly, if they end in *e*, they follow the 1st Declension, *e.g.* Zozo=Joseph, if they end in *o*, the 3rd, *e.g.* Lorso=Lawrence; if they end in *i*, mostly the 4th, *e.g.* Joki=Joachim; if they end in *u*, the 5th, *e.g.* Gabru=Gabriel; as, often, also if they end in *auñ*, *e.g.* Juñuñ=John. The others seem to follow the 2nd Declension; yet there are some, among these, which do not follow the 2nd; *e.g.* Mingel, Martín, Anton, Manuel, are of the 4th Declension.

## 2. *Names of Females.*

a) *Names of married or grown up females.* The greatest part of them follow the 1st Declension, or, more distinctly, those in *a* or *e* follow the 1st; of those in *i* some follow the 4th, some the 1st, those in *u* follow mostly the 5th; those in *auñ* seem to follow more frequently the 2nd, those in *añ*, follow the 3rd Declension; of those in a consonant, some follow the 1st, some the 4th (seldom the 2nd).

b) *Names of girls.* As girls are considered in grammar as Neuter, hence also their Christian names are considered as Neuter, and mostly follow the 2nd Declension. Thus "Märi"=Mary, if used for a woman, is of the 1st Declension, if used for a girl, is of the 2nd; *e.g.* O Mary="Märie" in the 1st case, "Märiä" in the 2nd. There are a few names of girls not according to this rule. In the Dictionary the most common baptismal names are put with the sign of their Declension.

## II. Family-Names.

1. The (Portuguese) family-names, used now among natives here, generally follow the 2nd Declension; *e.g.* Suz, -a, Brit, -a, etc. A few names are not of the 2nd Declension; *e.g.* "Koelh" (or better "Kuel") is of the 4th.

Moreover in familiar conversation family-names applied to women take the termination of the Feminine *ã* or *in* or *n*; *e.g.* Suzin, Kuelin *etc.*

2. Foreign family-names (not Portuguese) follow, it seems to me, more frequently, the 2nd Declension. Yet analogy with the Declension of Common Nouns and euphony may require another Declension. Thus "Pagãni" is of the 4th, according to the rule laid down in the 4th Declension.

If the Christian and family-names are joined, only the 2nd is declined; *e.g.* "Pedru Souzaã". The same happens, if the family-name is preceded by some title, *e.g.* Pãdri Pagãnik = "to Fr. Pagan"; so also in other names, *e.g.* Šesar Augustã-šã formã = the order of O. Augustus.

Finally in Christian and also family-names we must distinguish the full pronunciation and writing from the vulgar and shortened pronunciation, *e.g.* Bonaventur, shortened Intru.

## III. Names of Towns, Villages *etc.*

These Nouns more commonly are not declined; *e.g.* "auã Kođiãl vetãã" = I go to Mangalore. Yet if the Proper Nouns of places do not end in *n* or *i* (perhaps *ãi*), it seems allowed also to decline them; *e.g.* "auã Kođiãlak vetãã" = I go to Mangalore. But it does not seem usual to say: auã Bombãiak vetãã or Jeppuak vetãã.

IV. Names of Mountains, Rivers, Kingdoms *etc.* seem to be declined according to the general rules of Declensions; yet about this point a more particular rule cannot at present be formed. *Examples:* Europãnt = in Europe, Indiãnt = in India, Himãlayãšer = on the Himalaya.

Names of places are very often followed by "mojjo = said", (so called); *e.g.* "Rom mojjo šerãnt" = in the town called Rome, instead of "Romã šerãnt." If

they are followed by *lar* or *gān* and the like, it seems allowed to put the Proper Noun of place in the pure Original, e.g. "Roma *īarānt*," and so also in other examples, if euphony allows it; or more generally, if a Proper Noun is followed by an apposition, this only may be declined, and the Proper Noun left in the Original, or simply, in its primitive form; e.g. "Israel, *maja porjeōer*, *rastropkai kār*"=reign upon my people Israel.

### *C. Observations about Declensions.*

1. Omitting the minute things said in each Declension, we may now by one general rule know which Nouns chiefly belong to each Declension.

- a) Feminine Nouns ending in the Nominative Singular in *a* or *ai* are of the 1st Declension. \*
- b) Nouns in *ap* and *pa* are of the 2nd Declension.
- c) Nouns in *au* or *ou* are mostly of the 2nd, seldom of the 1st or 5th Declension.
- d) Feminine Nouns in *i* are of the 1st, or of the 4th Declension.
- e) Masculine Nouns in *i* are of the 2nd or of the 4th Declension.
- f) Neuter Nouns in *ī* are of the 2nd Declension.
- g) Feminine Nouns in *ī* are of the 4th Declension.
- h) Feminine Nouns in *u* (or *y*) are of the 1st or of the 5th Declension.
- i) Masculine Nouns in *u* (or *y*) are of the 2nd or of the 5th Declension.
- j) Neuter Nouns in *u*, preceded by a consonant, are of the 2nd Declension. Nouns in *u*, preceded by a vowel, may be of any Gender and of the 1st, 2nd, or 5th Declension.
- k) Nouns in *o* are of the 3rd Declension.
- l) Nouns in *e* (Proper Nouns) are of the 1st Declension.
- m) Nouns in *ei* are of the 3rd Declension.
- n) Nouns ending in a consonant are, if Feminine, of the 1st, or of the 4th, seldom of the 5th; if Masculine, mostly of the 2nd; if Neuter, of the 2nd Declension.

- c) Nouns having in the termination of the oblique cases or in the derived Adjectives e, are of the 1st; having a, of the 2nd (or also of the 3rd, as sometimes ea is pronounced as a); having ea, very often of the 3rd; having i, of the 4th; having u, of the 5th.

2. The nasal sound ñ which is found in many Nouns in the Nominative (and Accusative, often), undergoes many changes in the oblique cases; the chief changes are these: in Neuter Nouns in uñ, or iñ, this ñ is lost; in Feminine Nouns of the 4th Declension it is kept; in Nouns ending in auñ or ouñ of the 2nd Declension it is changed into a v; in Nouns in auñ or ouñ of the 1st Declension it is changed sometimes into v, sometimes into n. *Examples:* goruñ, gorua (or goruva) = cattle (n.); dudiñ, dudia = pumpkin (n.) (but Plural Nominative, of course, dudiāñ); nāñ, nāyā = river (f.); devāsāuñ, devāsāva = devotion (n.); māñ, māñava = shed (m.); māñ, māñve = scar; dāñ, dāñve = running, turn (f.). Many other things to be said about this ñ will be explained more conveniently elsewhere.

3. The Latin Prepositions are not all translated in the same way: some are translated by Konkani suffixes, some by true Postpositions. The first are *per*, *in*, *super* and similar Prepositions having about the same meaning as these three. The 1st is translated by n (*Instrum.*), the 2nd by nt (*1st Loc.*), the 3rd by r (*2nd Loc.*). Probably, that n formerly was a true Postposition "an", that nt also was "ant"; the 3rd is shortened perhaps from "voir = upon". These two an and ant joined to the Noun, lost the vowel and became n, nt (see page 14 n. 1 of the text). Only these Postpositions (which might be better called suffixes as forming a peculiar case) drop the initial vowel (an = n, ant = nt), if joined to the Original or pure stem; so, "mezā-ant = mezānt etc. (See *ibid.*) The Postpositions which are added as a separate word, do not drop any vowel; e. g. yēkavorsā ādiñ = before one year.



The second kind of Prepositions are all other Prepositions different from these three. Nay, even these three may be translated by some true Konkani Postpositions to be written as a separate word. (See pp. 12 and 18.) The Postpositions of the 2nd kind are chiefly these: *vorvi*=by; *lāgiñ*, or *kāde*=close, at; *pāsua*=on account of, for; *ādiū*=before; *viśiānt*=about, (Lat. *de*); *mukār*=in face, before (Lat. *coram*); *sūkāl*=under; *voir*=upon; *pāñleān*=behind, *etc.*

4. As in Latin, there are some irregular Nouns; some used chiefly or only in the Singular, *e.g.* "*kurpā*=grace", "*lók*=people"; some used only in the Plural, *e.g.* "*kārkār*", some heteroclite, *e.g.* *āvōi* of the 4th Declension in the Singular, of the 1st in the Plural; some declined a little irregularly, *e.g.* *mālāi*, *māli*=story; but as I do not recollect them all at the present, they will be put in the Dictionary, as they occur. Here I put down only those which now occur to my mind besides the indicated ones.

a) Nouns of the 1st Declension ending in *a* are seldom used in the Plural (see p. 15, para. 7); yet some of them may be used, at least, in some cases of the Plural; *e.g.* "*čintna*=thought" is not used in the Nominative Plural, but is used in the Dative and Instrumental: "*čintneānk*, *čintneāniñ*".

b) "*Monis*=man (*homo*), if used for a woman is Neuter; then, commonly, it is joined to "*bāil*=woman", *bāil-monšāñ*=women (low expression).

c) Some other Nouns used only or chiefly in the Plural are "*dāgd*, *-nū*=sufferings" (*m*); "*dāg*, *-nñ*=vaccine matter" (*m*) *etc.*

d) Some may be declined according to one or according to another Declension; *e.g.* "*kīđ*=insect" is of the 2nd, "*kīđo*" of the 3rd Declension. Some say that "*kīđ*" means a smaller insect, and "*kīđo*" a bigger one. So also "*ākānt*=distress" is of the 4th or of the 2nd Declension, *ad libitum*.

e) Some Nouns form the Original from the Nominative in a rather different from the common way: these are chiefly some

Nouns ending in *āi*; e. g. "mālāi = story" and "vaḷāi = white ant"; Original: "mālīe, vaḷīe". Moreover "vaḷāi" means one white ant or more; it has no Plural form. Bāpui, if applied to God is changed into "bāp." It may be declined in two ways, i. e. "bāpa, bāpāk" etc. or "bāpai, bāpaik", etc.

5. There are some Nouns which may be applied to males and females together, as in Latin *homo*; e. g. *primi homines* (Adam and Eve). Those Nouns, if used to signify males and females at the same time, are often put in the Neuter Gender, although generally used as Masculine. These Nouns seem to belong only or chiefly to the 2nd Declension; e. g. "monis", pl. "monšai"; although, if used in a general meaning, it has "monis" (m.) also in the Plural.

6. As regards accent, the terminations *ia, ea, eo, io* (or *ya, yo*) which occur in the Declensions have the accent upon a and o, although diphthongs: if written with Kanarese letters, they would not be diphthongs, because they should be written *ye, ya*; but *y* is not a vowel. This must be understood also of such terminations of the Adjectives. (See following Art. 2.) Thus: "bурges", "pātkin", "rāḡio", "boreo" etc.

What has been said above, (Observation 1), that e. g. Feminine Nouns in *i* are of the 1st or of the 4th, must not be understood thus: "It is free to decline them according to the 1st or according to the 4th," but thus: "some are of the 1st, some of the 4th Declension."

## Art. II. Gender of Nouns

There are three Genders in Konkani viz. Masculine, Feminine and Neuter.

The Gender may be known either by the termination or by the meaning.

### I. From the meaning:

#### Masculine

1. All names (Proper or Common) of men and of offices peculiar to men are Masculine.

*Exceptions:* a) Small children are considered as Neuter; so also the Noun "Burgeñ" = child.

b) If the Noun expressing some office of man, is used figuratively and it was originally Neuter, it remains Neuter, also if it is used figuratively; e.g. "Păp săib amceñ mostak" = *Pontifex est nostrum caput*.

2. The names of male animals are Masculine.

*Exceptions:* a) If sex is not taken into consideration, animals are considered as Neuter.

b) The names of some animals are always Feminine or Neuter. (See below *Notes* 3-4, pages 46, 47).

3. Names of hills, mountains, seas, months and days of the week are also Masculine.

4. Nouns of false gods, of devils and of heavenly bodies are Masculine.

*Exception:* Nekotry = star, is Neuter.

### \*Feminine

1. The names (Proper or Common) of women and of offices peculiar to women are Feminine.

*Exceptions:* a) Names of women in speaking to them, or of them, by those who consider themselves equal or in some way superior to them, are considered as Neuter. Thus a boy says of his small sister "teñ khăiñ geleñ?" = where did it go?" So a man speaking of a Paria woman, uses the Neuter Gender.

b) Nouns of women before puberty or marriage, are Neuter; but if they speak of themselves in First Person, they use the Feminine Gender.

c) Čeduñ = girl, is always of Neuter Gender.

2. Nouns of female animals are also Feminine.

*Exception:* There are some names of animals which are always of Masculine or Neuter Gender. (See below *Notes* 3-4, pages 46, 47).

3. Names of rivers are also Feminine.

### Neuter

1. Names of kingdoms, cities, winds, ships, are Neuter. Also
2. The above exceptions;
3. Names of fruits (with many exceptions);
4. The diminutives (in *er* and *ât*).

## II. From the termination :

### Masculine

1. All Nouns ending in the Nominative Singular in *o* are Masculine.
2. Nouns in *ai* or *i* having the characteristic *a* (2nd Declension), are Masculine.

### Feminine

1. Nouns ending in the Nominative Singular in *a*, are Feminine, provided they are of Konkani origin.

*Exceptions:* "vora = four Rupees"; "loṭṭebira = quack"; "kulla = dwarf", and perhaps a few others are Masculine.

2. Nouns ending in *ai*, *i*, *u*, *y* or in a consonant, with the characteristic *a*, are also Feminine.

### Neuter

1. Nouns ending *pon* are always Neuter.
2. Nouns ending in *ap*, *in* and *uñ* preceded by a consonant, are also mostly or always Neuter, at least, if they have the characteristic *a*, i.e. if they are of the 2nd Declension.

*Exceptions:* "santap, -a = affliction"; "gusāp, -a = confusion", and perhaps a few others are Masculine.

3. Mostly also, foreign Nouns not inflected according to the idiomatical Konkani sound, chiefly if they end in a consonant, are Neuter.

4. All Common Nouns ending in *añ*, (which may be true Nouns or the Infinitives of Verbs used as Substantives) are Neuter.

As it appears from the above rules, the Gender of many Nouns may be known also by the characteristic alone, i.e. the

characteristics *e, i, u* (1st, 4th and 5th Declension) are, mostly, a sign of Feminine Gender, if meaning does not require another Gender; the characteristics *a* and *ea* (2nd and 3rd Declension) are a sign of Masculine or Neuter Gender.

If we consider the characteristics *a* and *ea* together with the termination of the Nominative, then we may say thus: as to *a*, if the Nominative ends as above (*n. 2. Neuter*), *a* is a sign of Neuter Gender; if it ends in *ai* and *i*, mostly is a sign of Masculine Gender; if it ends in some other vowel or in a consonant, that Noun having the characteristic *a* may be still Masculine or Neuter. As to *ea*, if the Nominative ends in *o*, it is a sign of Masculine Gender; if in *eñ*, Neuter Gender is indicated.

The characteristic can be easily known considering the termination of any oblique case of the Singular, as regards 1st, 2nd and 3rd Declension, and in the 4th and 5th Declension, considering also the oblique cases of the Plural; because the characteristic of one Declension appears different from all characteristics of the other Declensions in the Singular of the 1st, 2nd and 3rd Declension; as to the Plural, it appears different only in 4th and 5th Declension; because in these two Declensions the characteristic of the Singular is kept also in the Plural.

The Accusative sometimes is equal to the Nominative; then it cannot be considered, in order to find the characteristic.

1) If the meaning requires Masculine Gender, as shown before, the termination cannot be taken into consideration; e.g. *Zoro* = Joseph, is Masculine; although it has the characteristic "*o*".

2) In this matter of Gender the chief difficulty regards only the 2nd Declension. For, the first Declension has only Feminine Nouns, the 3rd only Masculine in "*o*", and Neuter in "*eñ*", the 4th and 5th mostly Feminine Nouns.

3) Although the above rules about male and female animals is right, if we consider the matter generally and "in abstracto", yet in particular cases it may be exposed to many objections. Hence we might perhaps say better so: Male animals have often a name of Masculine termination, female animals have often a name of Feminine termination; e.g. "*bokdo*" = mutton; "*bokdi*" = sheep; in this case there is no difficulty. Often there is also a name used both for

male and female; such a name is often of Neuter Gender; e.g. "supēñ = dog" (male or female); but sometimes the names of male or female animals have a termination not agreeing with their natural Gender; e.g. "kolgeñ = bitch" (f.), and then their Grammatical Gender follows the termination, although meaning would require another Gender. Sometimes animals have a name, the termination of which does not require a certain Gender; in this case, more commonly these names are Neuter. If in this last case, you want to express male or female, I would add "dañleñ" or "bāñleñ".

*Examples:* "gōdō = horse" (m.), "gōdī = mare"; "supēñ = dog" (n.), "pəpə = male dog" (m.), "kolgeñ = female dog, bitch" (f.); "māxar = oat" (n.), "bəkul = male oat" (m.); "aəvel = bear" (n.), "dañleñ aəvel = male bear", "bāñleñ aəvel = female bear". See also the following Observation:

4) There are some names of animals, (as stated above) which have only one termination for the different genders, as in Italian "oca" which may mean either male or female. Among these Nouns some have the termination of the Masculine Gender, and are considered as Masculine; some have the termination of the Feminine, and are considered as Feminine, and some have the termination of the Neuter Gender, and are considered as Neuter. In order to distinguish male from female the words "dañleñ = male", and "bāñleñ = female" are prefixed to these Nouns, as in Italian we say *oca maschio*, *oca femmina*, with the difference that in Konkani the words *dañleñ* and *bāñleñ* take the terminations of the Adjective and agree with the corresponding Noun; e.g. "pāro = pigeon" has the termination of Masculine; hence "cock-pigeon = dañleñ pāro"; "hen-pigeon = bāñleñ pāro". So: "girbojī = sparrow", this is Feminine; hence "cock-sparrow = dañleñ girbojī", "hen-sparrow = bāñleñ girbojī"; "dōnk = crane," is Neuter; hence: "male crane = dañleñ dōnk", "female crane = bāñleñ dōnk." These names are called Epitoken, i. e. common to both sexes.

5) There may be some exceptions more against the above rules of the text. Only here must be well remarked, that, as the meaning sometimes must be considered in order to establish the Gender, and not the termination (see Note 1); so on the other hand sometimes the termination must be considered, not the meaning. Thus, although, e.g. names of kingdoms are usually of Neuter Gender (see above), yet if the name of the kingdom has a termination and a characteristic of Feminine Gender, e.g. of the 1st or of the 4th Declension, that Noun is Feminine; thus "Indiā, -diā = India" is of the 1st Declension; "Itālī", is of the 4th, consequently they are Feminine. So also there are some diminutives ending in "kī", or "ī"; e.g. "pāñkī" = small cow; "gāñleñ = ball", "gūñleñ = small ball (shot)"; these Nouns are not Neuter, but Feminine. With this limitation the above rules must be understood.

## CHAPTER II. ADJECTIVES

I divide this chapter into three articles: 1) Adjectives in general; 2) Adjectives in particular; 3) Degrees of Adjectives.

### Art. I. Adjectives in General

#### § I. Common Adjectives

There are two kinds of Adjectives in Konkani.

1. Some have three terminations o, i, eñ for the three Genders in the Nominative Singular, viz. o, i, eñ, as in Latin *us, a, um*; e.g. *boro, bori, boreñ* = *bonus, bona, bonum*.

2. If the Adjective terminates with a consonant or with any other vowel than o, it has only one form in the Nominative Singular.

The first kind of Adjectives is easy and fixed; but the second kind seems to be still vague.

Let us now see how they are declined. In order to learn this, we have to distinguish the first kind from the second kind of Adjective, and again in each kind we have to distinguish the case in which they are true Adjectives from the case in which they are like Pronouns; e.g. in the sentence "God is good", *good* is a true Adjective. In the other sentence: "God gives reward to the good" *good* is like a Pronoun, namely instead of *good man*.

The first kind of Adjectives, if they are true Adjectives, are declined as follows: in the Masculine, they have only two cases, viz. Singular Nominative o, oblique cases ea; Plural Nominative e; oblique cases eañ, just according to the 3rd Declension. In the Feminine, as in the Masculine, they have only two cases, viz. Singular Nominative i, in the oblique case change that i into e; Plural Nominative change i into eo or yo in the oblique cases eañ, namely almost according to the 1st Declension, except that instead of *ie* there is *e*, and instead of *e* there is *eo*.

This rule is to be applied whether the Adjective be attribute as "the merciful God has forgiven you" or predicate as "God is merciful".

If the Adjectives are used as Pronouns, then they are declined like Nouns of the 3rd Declension.

Usually if the Adjectives are used as Pronouns, they are used in the Masculine Gender; hence they are declined as the Masculine of the 3rd Declension. Yet if they be used, (1) in the Feminine, or (2) Neuter Gender, then they should be declined in the first case as Nouns of 1st Declension, and in the second case as Neuter Nouns of the 3rd Declension.

The second kind of Adjectives must be subdivided into Adjectives 1) ending in a consonant, or 2) ending in a vowel, except *o*.

The Adjectives ending in a consonant, if they are used as true Adjectives, seem to be declined only in the oblique cases, namely they take *a* for the Masculine and Neuter; *e* for the Feminine in the Singular; and *ān* for the Plural in all Genders.

1. Sometimes people use 'ae' in the Feminine Singular instead of 'e', and 'a' instead of 'ān'.

2. It seems to be allowed to use the Adjectives ending in a consonant as indeclinables.

3. Some Adjectives, e.g. "bhāgīrūṇi = holy", take 'i' in the oblique cases of the Feminine instead of 'e'; e.g. "bhāgīrūṇi Mārte = holy Mary".

The Adjectives ending in a vowel, except *o*, are not declined at all.

If these second kind of Adjectives are used as Pronouns, then the Adjectives ending in a consonant are declined like Nouns of the 2nd Declension. If they end in a vowel, except *o*, they are not declined at all.

**Exception.** The Neuter Nominative Plural, which should be *ān*, in this last case, (viz. if the Adjectives ending in a consonant, are used as Pronouns), is often equal to the Masculine; e.g. "sāḥāṭ = omnes et omnia." Yet we could say also "sāḥāṭān = omnia." Nay it seems better.

These rules are to be applied also to the Adjective, corresponding to the Genitive (see below).



*Examples.*

1. a) First kind of Adjective: *boro* = good, *bonus*.

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	<i>boro monis</i>	<i>boro monis</i>
<i>Orig.</i>	<i>borea" monša</i>	<i>boreaň monšāñ</i>
<i>Dat.</i>	<i>borea monšāk</i>	<i>boreaň monšāñk</i>
<i>Accus.</i>	<i>borea monšāk</i>	<i>boreaň monšāñk</i>
<i>Voc.</i>	<i>borea monšā</i>	<i>boreaň monšānu</i>
<i>Instrum.</i>	<i>borea monšān</i>	<i>boreaň monšāñiñ</i>
<i>1st Loc.</i>	<i>borea monšānt</i>	<i>boreaň monšāñiñ</i>
<i>2nd Loc.</i>	<i>borea monšāčēr</i>	<i>boreaň monšāñčēr</i>
<i>Orig. followed by</i> <i>Postpositions</i>	<i>borea monšā lāgiñ etc. boreaň monšāñ lāgiñ etc.</i>	

- b) *Bori* = *bona*; *bori āstri* = good woman.

<i>Nom.</i>	<i>bori āstri</i>	<i>boreo" āstrio"</i>
<i>Orig.</i>	<i>bore āstrie</i>	<i>boreaň āstreañ</i>
<i>Dat.</i>	<i>bore āstrieķ</i>	<i>boreaň āstreañk</i>
<i>Accus.</i>	<i>bore āstrieķ</i>	<i>boreaň āstreañk</i>
<i>Voc.</i>	<i>bore āstrie</i>	<i>boreaň āstreañnu</i>
<i>Instrum.</i>	<i>bore āstrien</i>	<i>boreaň āstreañiñ</i>
<i>1st Loc.</i>	<i>bore āstrient</i>	<i>boreaň āstreañiñ</i>
<i>2nd Loc.</i>	<i>bore āstriečēr</i>	<i>boreaň āstreañčēr</i>
<i>Orig. followed by</i> <i>Postpositions</i>	<i>bore āstrie kūde etc. boreaň āstreañ kūde etc.</i>	

- c) *boreñ* = *bonum*; *boreñ balseñ* = good baby.

<i>Nom.</i>	<i>boreñ balseñ</i>	<i>boriñ balañ</i>
<i>Orig.</i>	<i>borea" balsea"</i>	<i>boreañ balseaň</i>
<i>Dat.</i>	<i>borea balseāk</i>	<i>boreaň balseāñk</i>
<i>Accus.</i>	<i>borea balseāk</i>	<i>boreaň balseāñk</i>
<i>Voc.</i>	<i>borea balseā</i>	<i>boreaň balseānu</i>
<i>Instrum.</i>	<i>borea balseān</i>	<i>boreaň balseāñiñ</i>
<i>1st Loc.</i>	<i>borea balseānt</i>	<i>boreaň balseāñiñ</i>
<i>2nd Loc.</i>	<i>borea balseāčēr</i>	<i>boreaň balseāñčēr</i>
<i>Orig. followed by</i> <i>Postpositions</i>	<i>borea balseā lāgiñ etc. boreaň balseāñ lāgiñ [etc.]</i>	

## 2. Second kind of Adjectives

Vôḍ=large; vôḍ gār=large house.

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	vôḍ gār	vôḍ gārāñ or vôḍañ gārāñ
<i>Orig.</i>	vôḍa gāra	vôḍañ gārāñ
<i>Dat.</i>	vôḍa gārāk	vôḍañ gārāñk
<i>Accus.</i>	vôḍ gār	vôḍ gārāñ or vôḍañ gārāñ
<i>Voc.</i>	vôḍa gārā	vôḍañ gārāna
<i>Instrum.</i>	vôḍa gārān	vôḍañ gārāniñ
<i>1st Loc.</i>	vôḍa gārānt	vôḍañ gārāniñ
<i>2nd Loc.</i>	vôḍa gārāñcer	vôḍañ gārāñcer
<i>Orig. followed by</i>	vôḍa gārā kade etc. vôḍañ gārāñ kade etc.	
<i>Postpositions</i>		

In this example in the Singular Accusative, I put "vôḍ" not "vôḍa", though it is an oblique case, because, if the Accusative of the Noun is equal to the Nominative, the Adjective too must be equal to the Nominative.

In a similar way you may decline "sākāṭ vāt=all way," of Feminine Gender, namely: *Nom.* sākāṭ vāt; *Orig.* saktō vāte, etc.

There is no need of putting an example of an Adjective ending in a vowel different from e, as it does not undergo any change, nor is there need of putting an example of the Adjective as a Pronoun, as there is no difficulty.

How to form Adjectives, will be shown in the Appendix to this II. Part; now it is enough to say that a great many Adjectives are derived from Nouns by adding to the stem so, āñ, cāñ, (*us, a, um* of the Latin) or lo, li, leñ; e.g. souñsār = world, souñsārāso = worldly; mōg = love or charity, mōgāso = charitable (*fem.* mōgāñci, *neutr.* mōgāñcēñ).

### § II. Adjectives corresponding to the Genitive.

The most simple way of making this Adjective or Genitive is this: Make of the English Genitive an Adjective of three terminations by adding to the stem of the Singular, if the Genitive is Singular, or to the stem of the Plural, if the Geni-

tive is Plural; so, *ăi, ea* (or seldom, *li, lei*), and let this new Adjective agree in gender, number, and case with the Noun governing the English Genitive; *e. g.* the Love of God = "Devăso mōg = Divine Love"; "the stones of the house = gârăce fător", "the stones of the houses = garănce fător"; "the master of the boys = burgeăno mēstri", "the masters of the boy = burgeăno mēstri" *etc.*

*Observations.*

1. If the Genitive is a Noun with an Adjective, the Noun only takes the terminations *so, ăi, ea* and the accompanying Adjective is to be put in the case required by the concord (Vide Syntax). Yet, if the Noun governing the Genitive is in the Nominative, and, consequently, the Noun in the Genitive is to be changed into an Adjective of Nominative Case, the accompanying Adjective, if it is an Adjective of three terminations, must be put in the oblique case of the Singular, if the Genitive converted into Adjective was Singular; Plural, if the Genitive was Plural; of the Masculine or Neuter or Feminine Gender, according to the Gender of the Noun, Genitive converted into Adjective; *e. g.* "the custom of all good men = sāktañ boreaň monșănci dastur"; here, grammatically we should say: "borei monșănci dastur"; yet such is not the custom. For the same reason we must say "ađvarlelea rukăciň foľaň = the fruits of the prohibited tree", instead of "ađvarleliň rukăciň foľaň". In this point the Genitive follows the rule of the Substantives more than the rule of the Adjectives; because if we consider "monșănci" and "rukăci" as Nouns in the oblique case, we should say truly "boreaň" and "ađvarlelea." It seems to me that this rule is in some way to be observed also with Adjectives of one termination; *e. g.* "sămestaň rukănciň foľaň = the fruits of all trees"; "sămestaň" is an oblique case.

2. If the Adjectives are used like Pronouns, and they are put in the Genitive, then they take the terminations *so, ăi, ea*, just as if they were Substantives; *e. g.* "the way of the wicked = koțtepoňăso mărog".

3. Sometimes the Genitive is not changed into an Adjective, but the pure stem is used; in this case, it seems, that the stem should be put before the governing Noun; *e.g.* "Devā (or Devāñi) kurpa=the grace of God". This is the pure Genitive of which I said above, that it occurs sometimes.

4. If there are many Genitives, then, if they are, I may say, parallel, viz. all governed by the same name, only the last Genitive usually is changed into an Adjective, though it is no mistake if you change all into Adjectives; *e.g.* "the duty of the mother and father=ānoi bāpāso kāido", instead of "ānoiso ani bāpāso kāido". If only the last Genitive takes the terminations of the Adjective, usually the Conjunction "ani=and" is omitted.

If the Genitives are subordinate one to the other, *i.e.* if the 1st Genitive is governed by a word, the 2nd Genitive is governed by the first *etc.*, usually all are changed into Adjectives, although sometimes only the last Genitive is made Adjective; *e.g.* "the Feast of the Sacred Heart of Jesus=Somia Jezu Kristāñēñ Kalzāñēñ fest", or "Somia Jezu Kristā Kalzāñēñ fest"; or, as some people say: "Somia Jezu Kristāñā Kalzāñēñ fest".

5. What I said above, (p. 49) viz. that the Adjectives take sometimes 'e' or 'es' indifferently in the oblique cases, is to be applied to these Adjectives too. So "Devāñea Māyek" or "Devāñe Māyek=to the Mother of God", "mōgāñe burgeāk" or "mōgāñea burgeāk=to the dear child."

6. Many Verbs are compounded with a Substantive and a Verb, which consequently require the Genitive; *e.g.* "love=mōg kār=make charity, make love"; hence "love God" is translated as if it were in English "make the love of God=Devāso mōg kār". But not all Verbs compounded of a Verb and a Substantive require the Genitive. The meaning must be consulted, or better, translate literally in English the Konkani Verb, and then see whether it would require the Genitive; *e.g.* "molāk kāne=buy," literally: "take at

price"; it does not govern the Genitive; because, we should say in English: "take at price a book", *not* "take at price of a book". In the Dictionary it is shown whether a Verb governs this Genitive, by the sign *G.* = Genitive, with *m.* or *f.* or *n.* (= *masculine, feminine, neuter*) joined, to show the gender of the Noun, united to the Verb; because the Genitive must agree in gender etc. with the Noun. Yet in many cases this rule, *i.e.* of these Compound Verbs, is not observed; *e.g.* "to pātkāñ kumzār zatā = he confesses his sins", instead of "pātkāñcāñ kumzār zatā".

7. This Genitive or Adjective in *so, śi, tē* is not only used in cases in which in English there would be a Genitive, but also in many other cases, as use will teach you; *e.g.* "dusreśāñso rāg āilā = "anger against others came", literally: "anger of others came" etc. (See Syntax.)

### § III. Adjectives derived from the Postpositions

*tāun, voir, etc.*

If the English *from* means distance of place or of time, it is translated regularly by *tāun*; *e.g.* "Europā tāun āilo = (he) came from Europe"; "from 10 to 12 = dhā tāun bārā pāriānt"; or "dārn = taking" sometimes is used; "dhā uorañ dārn bārā pāriānt = from (*lit.* taking) 10 till 12". But if it means *out of*, or better, if it means *going out from inside*, as in the sentence "Jesus Christ delivers us from sin", then the Nouns governed by *from* or a similar particle, is changed into an Adjective, namely, that Noun is put in the 1st Locative *at*, and to it *lo* (or *li, lē* for Feminine and Neuter) is joined in one word. But, with which word must it agree? This is not so easily known. Yet I think, we may say that this new Adjective must agree with the Noun which is meant to go out of etc.; *e.g.* "Jesus Christ delivers us from sin"; "us" is the thing which goes out of "sins", figuratively; hence = "Jezu Krist amkāñ pātkāñtāle soḍaitā"; as appears from this ex-

ample, the Adjective in *lo* does not agree in Case, but only in Number and Gender with the corresponding Noun. (See Syntax.) Sometimes, chiefly when there is no Noun with which this *-ntlo* should agree, it is put in the Instrumental Case; e.g. "it comes from the cloud = *kupāntleān yetā*", from "kup, -a = cloud".

A similar construction takes place with "*voir* = up", "*bitār* = within", "*lāgiā* = close", "*pois* = far" etc.; they are changed into Adjectives "*voilo*, *bitārlo*, *lāgso*, *poislo*" and agree with the governed Noun; e.g. "*pervatā voilo deūlo* = he descended from the mountain"; "*Jezu Krist Saitānāk monšāvōilo soḍaitā* = Jesus Christ expells the devil from man"; "*kōṇ tumō bitārlo* = who among you?" "*vōtz moja lāgso* = go far from me", literally: "go from my neighbourhood"; "*moja poislo vōtz* = go far from me".

### Exercises on §§ I, II, and III.

*durbalo* = poor  
*porno* = old (*of things*)  
*mātāro* = old (*of person*)  
*duro* = other  
*tāmdo* = red  
*ḍovo* = white  
*kālo* = black  
*nilso* = blue  
*pātzuo*, *or taruo* = green  
*ālduvo* = yellow  
*ubār* = high  
*moṭvo* = short  
*moṭṭo* = fat  
*vōḍ* = large *or* great  
*toḍo* = few  
*sābār* = many  
*ital*, *-tla* = garden (*n.*)

*piko* = ripe  
*bāpui*, *-pā*, *or -pai* = father (*m.*)  
*lēṣu*, *-a* = handkerchief (*m.*)  
*rāṅ* = colour  
*zanel*, *-a* = window (*n.*)  
*fol*, *-a* = fruit (*n.*)  
*rūk*, *-a* = tree (*m.*)  
*vāiṭ* = evil (*n.*)  
*bestēñ* = in vain  
*kāḍ* = take away *or* draw  
*nāuñ*, *-āva* = name (*n.*)  
*sikoi* = teach  
*mān*, *-a* = honour (*m.*)  
*dī* = give  
*uttar*, *-tra* = word (*n.*)  
*aika-tā* = (he) hears  
*mor-tā* = dies

adar = commit

lāgtā = is attached (m.)

mōg kār = love (make love G.

yemkapd, -a = hell (n.)

soḍāi = deliver

atāñ or atāntz = now or just

now

rondautā = is inclined

Možo porno buk khāiñ assā? To može lāgiñ assā. To mātāro monis mozo bāpai. Može boipik sobit tāmdeñ lugať, moja bāvāk nilso lēsu assā. Mezār doveñ lugať galā. Moja gārāciñ zanelañ patzuiñ; tuja gārāciñ zanelañ kālīñ. Teā rukāciñ folañ pikiñgi? Nāiñ, ani taruiñ assāt. Može gār ubār. Mozo bāpai moťvo monis; tujo bāpai moťto monis. Tuja itlānt sobār rūk assātgi? Nā, tode rūk assāt. Pedruso burgo boro, Paulaso burgo pād. Sāmestañ monšānciñ kalzāñ vāitāk rondautāt. Monis sāvār pauťi Devāceñ nāuñ bestēñ kādāt. Ya burgeačā bāpaičeñ nāuñ Pedru. Somia Jezu Kristāčeñ kaliz āmso mōg kartā. Moja ištāso bāu āz gārā (or gārānt) assā. Āmčāñ burgeāñso mestri boreñ sikoitā. Voḍānk mān diā. Voḍānceñ uttār aikā. Sāmestañ pātkāñ sāng (say all sins). Sāmest monis mortāt. Sāmestañ monšānk Deu karpā ditā. Sāmestānk kumok di. Sākāt monis pātak adartāt. Sākāñ monšānk pātak lāgtā. Boro monis Devāso mōg kartāt, pād monis pātkāso mōg kartāt. Burgeāno, ānoi bāpāso (or bāpāso) mōg kārā. Somi Jezu Krist monšānk yemkapdāntle ani pātkāntle soḍaitā. Šerāntlo kōñ āilogi? (Is somebody come from the town?) Vōi, Pādri atāntz ailā. Vo porno soro (wine): tō novo soro. Tāmdeñ lugať mezār boreñ dištā. Tuje lāgiñ (with you) dusreñ lugať assāgi? Rukānceo kollio tarneo. Tuje kāde yēk āldovo lēsu assāgi? Durbaļeānk aikā: Deu tumkā (you) āikatolo (will hear). Mātāreānci dastur siñ ulcūñso (custom of old men is to complain). Tea ubār porvotār (mountain) yēk nād (village) assā. Ubār porvotānceor dov (snow) assā. Sezāričea (of the neighbour) itlānt yēk sorōp (snake) dištā. Kāsālo (which) rāng tukā boro dištā? Adāuñ advarlelea (prohibited) rukāceñ fōl khātā (cats) ani āče vorvi (heresy) pātak adartā; Devāci

kurpā bair galtā (*puts out, loses*), ani nirbhāgi (*wretched*) zatā. Toḍe monis sārgār (*into heaven*) rigtāt (*enter*), sūbār monis yemkaṇḍānt rigtāt: asseñ (*thus*) uleitā Somi Jezu Krist. Sāmeštānk saimbāḥēñ pātak lāgtā, baptism kāṇeṇḥēa ādiñ, [*to all, of nature sin (original sin) is attached before receiving baptism, (of desire at least)*].

## Art. II. Adjectives in particular

### Numeral Adjectives

Now I will speak of the Adjectives in particular, but not of all kinds; about the Adjectives which are derived from the Pronouns, it is better to speak in the chapter on Pronouns. In this article I speak only of Numerals.

#### § I. Cardinal Numbers

First I put down the chief numbers; because they cannot be put easily in the Dictionary.

1 = yēk	17 = sotrā
2 = dōn <i>or</i> dōg; dōni <i>or</i> dogi = both	18 = ātrā
3 = tīn <i>or</i> tēg	19 = yēkuṇis
4 = čār <i>or</i> čoug, <i>or</i> tčoug	20 = vīs
5 = pānz <i>or</i> pānč	21 = vīs ani yēk, <i>or</i> better yēkvīs
6 = sā	22 = vīs ani dōn <i>or</i> bāvīs
7 = sāt ( <i>pronounced quickly</i> )	23 = tēvīs <i>or</i> vīs ani tīn
8 = āṭ	24 = vīs ani čār, <i>or</i> čovīs
9 = nōv <i>or</i> nōu	25 = vīs ani pānč <i>or</i> pončīs <i>or</i> pančvīs
10 = dhā	26 = vīs ani sā <i>or</i> sovīs
11 = ūkrā	27 = vīs ani sāt <i>or</i> sattāvīs
12 = bārā	28 = vīs ani āṭ <i>or</i> āṭṭāvīs
13 = tērā	29 = yēkuṇtis
14 = čoudā	30 = tīs
15 = pondrā	31 = tīs ani yēk <i>or</i> yektīs
16 = sōlā	



32 = tis ani dōa or hottis	62 = beasat or beasast
33 = tis ani tin or tettis	63 = tresast or treasast
34 = tis ani čār or čoutis	64 = čousast
35 = tis ani pānč or pāntis	65 = pānsast
36 = sāttis <sup>1)</sup>	66 = sousast
37 = sāttis	67 = sāsast
38 = aṭtis	68 = āṭast
39 = yēkunečālis	69 = yēkunesāttār
40 = čālis	70 = sāttār
41 = čālis ani yēk or yēke- čālis	71 = yēkasāttār
42 = bāvečālis	72 = beāstār ( <i>shortened from bāve sāttār</i> )
43 = tečālis or tevečālis	73 = treasāttār or treas- tār
44 = čālis ani čār or čove- čālis [čālis	74 = čoveastār
45 = pončvečālis or pānčve-	75 = pončāstār, or, <i>more commonly</i> , pāu- señ = $\frac{1}{2}$ less hun- dred (100 - 25)
46 = sovečālis	76 = sōastār or ayastār
47 = sāttečālis	77 = sātto-āstār or sat- tyāstār
48 = āstečālis	78 = āṭte-āstār or aṭṭya- āstār
49 = yēkuneponās	79 = yekune-āiṣiñ
50 = ponās	80 = āiṣiñ
51 = yēkpan or yēkāon	81 = yekkyā-āiṣiñ
52 = baupan or bāon	82 = beāiṣiñ or beāiṣiñ
53 = tevepan	83 = teāiṣiñ or treāiṣiñ or teaṣiñ
54 = čoupan	84 = čove-āiṣiñ
55 = pančāran	85 = pončve-āiṣiñ
56 = soupan	86 = sāl-āiṣiñ
57 = sāttāvan	
58 = āṭṭāvan	
59 = yēkunesāt	
60 = sāt ( <i>pronounced slowly and cerebral</i> )	
61 = yeksast	

<sup>1)</sup> The common way of forming numbers by "and", e.g. here "tis ani sāt" must be understood, although it is not always put.

87 = sātṭya-aiṣiñ	121 = sembor' vīs ani yēk
88 = aṭṭya-aiṣiñ	or sembor ani yēk-
89 = yēkupa-nōvōd	vīs
90 = nōvōd	130 = sembor ani tis etc.
91 = yēkanōvōd	150 = dēdseñ
92 = beanōvōd or beannōi	151 = dēdseñ ani yēk or
93 = treanovoi	sembor ponās ani
94 = čouvanovoi	yēk etc.
95 = pañčanovoi	160 = dēdseñ ani dhā or
96 = sōvanovoi	sembor ani sāt etc.
97 = sātṭyanovoi	200 = dōnsiñ
98 = āṭṭyanovoi	250 = āḍeñsiñ
99 = yēkupeseMBor or	300 = tinsiñ
novanōi	350 = tinsiñ ani ponās or
100 = señ or sembor	sāḍetinsiñ etc.
101 = sembor ani yēk	1,000 = hazār or sās
102 = sembor ani dōn or	1,500 = dēḍ hazār
dōg etc.	2,000 = dōnhazār or dōnsās
110 = sembor ani dhā	2,500 = āḍez hazār
111 = „ „ ūkrā etc.	10,000 = dhā hazār
120 = „ „ vīs	100,000 = lāk.

### Observations:

1. Up to 20 there is no general rule for forming numbers, which consequently must be learnt by heart; from 20 it is enough to know the beginning of the decade; for the other numbers are formed, more usually, by putting the larger number before and the smaller one after it, separated by "ani = and". So "26 = vīs ani so", *literally*: "twenty and six". Another way is to put the smaller number before, the larger one after it without any Conjunction. So "yēkvīs = 26", "pañvīs = 25 (*vulgar*: pončīs)". Moreover to say 22, 23, 32, 33, etc., the words bāve, teve (or shortened bā, te) are prefixed to the larger number. This way of forming the numbers now indicated by bā and te is commonly understood up to 33 in-

clusive. Further, probably common people would not understand this way of counting by *bā* and *te*, nay many can count not only the numbers formed thus, but also all numbers higher than 33, and they count by doubling or by adding lower numbers. The numbers higher than 33 are not commonly used, nay not even perhaps understood, except the decades, *i. e.* 40, 50, 60, 70 *etc.* Or better we may say so: the numbers lower than 33 are known generally (although there are some, who know only till 25), they may be formed in any of the given ways. The numbers higher than 33 may be formed in two ways, *i. e.* either by adding the lower number from 1 to 9 inclusive to the decade; *e. g.* “*tīs ani čār, tīs ani pāñč*” *etc.*, and this way, although not generally used, at least above 40 or 50, might perhaps be understood; or they may be formed by joining the lower number to the decade (usually prefixing the lower number) as one word; this way is not used and not even understood, at least by common people. I did not learn this 2nd way from common people, but I took it from the Mahrāṭṭi; yet also the numbers formed in this 2nd way are Konkani words and should be used in order to make them common, and to raise a little this neglected Konkani language.

19, 29, 39 *etc.* are expressed, saying “one minus twenty” *etc.* so “*yēkupis*” is shortened from “*yēkupañ viś = one minus twenty*”; but for 29, 39 *etc.* “*yēkupañ*” is used instead of “*yēkun*.”

To say 150, 250, 1500, 2500 *etc.* (in this order only) there are peculiar forms as shown above, namely they are converted into mixed numbers: So 150=one hundred and a half,  $100 + 1\frac{1}{2}$ , and then expressed “*deḍṣeñ*” *etc.* (*deḍ* =  $1\frac{1}{2}$ , *ḍeḍ* =  $2\frac{1}{2}$ ).

To say 100 only, “*señbor*” is more commonly used instead of “*señ*”. In the Plural “*señbor*” cannot be used; hence the plural of “*señ*” (3rd Declension) must be used “*donsiñ = 200*”, “*tinsiñ = 300*” *etc.*

2. The second form of 2, 3, 4, is used only when speak-

ing of persons or irrational animals. Sometimes a third form occurs of these three numbers, but seldom.

3. Are the Cardinal Numbers declined? All may take an *añ* in the oblique cases, at least if they are joined to a Substantive; but the numbers 2, 3, 4 have a peculiar Declension, *i. e. Nom. Masc.* "dòn, døg, tìn, tøg, ãr, ãong"; *Fem.* as the Masculine, or "dòni, døgì, tìni, tegi, ãari, ãongi"; *Neuter*: "dònañ, døgañ, tìnañ, tegañ, ãarañ, ãongañ". *Oblique Case*: all take *añ* in all Genders, *i. e.* "dònañ, døgañ", *etc.*

4. Common fractions are expressed in this way: " $\frac{1}{2}$  = yêk pâu" or "yêk kaldo", this second is used as Adjective of three terminations agreeing with its Noun; " $\frac{1}{3}$  = årdo", used also as Adjective of three terminations (*Lat. dimidiatus, a, um*); " $\frac{1}{4}$  = pâuño", literally: "(one) quarter less", also declinable as Adjective of three terminations. They use also "makâl" for  $\frac{1}{4}$ , and "tìn vançe = three parts". To express  $1\frac{1}{2}$ ,  $2\frac{1}{2}$  *etc.* the literal translation is used, viz. "yêk ani yêk kaldo" *etc.* Yet for  $1\frac{1}{2}$  there is another form, viz. "sovai" indeclinable, or, more clearly: "sovai" alone means  $1\frac{1}{2}$ ; "sovai" prefixed to a number means  $\frac{1}{2}$ , *e. g.* "sovai ikrâ =  $11\frac{1}{2}$ ". To express  $1\frac{1}{3}$ ,  $2\frac{1}{3}$ , there are peculiar forms, viz. "dêd =  $1\frac{1}{3}$ ", "ãdêz =  $2\frac{1}{3}$ ". Yet the ordinary form would also be understood. From  $3\frac{1}{2}$  upwards the word "sâde" is prefixed to the inferior number: so " $3\frac{1}{2}$  = sâde tìn" *etc.* To say  $3\frac{1}{3}$ ,  $4\frac{1}{3}$  *etc.* we may prefix "pâuñeñ" [*lit.* (one) quarter less] to the whole number; *e. g.* "pâuñeñ tìn =  $2\frac{1}{3}$ , *lit.* (one) quarter less three"; "pâuñeñ ãr =  $3\frac{1}{3}$ " *etc.*; or we might also affix, as a separate word, "ani tìn vançe = and three parts" to the whole number; *e. g.* "dòn ani tìn vançe = two and three parts". This second way is not so exact as the first.

My present circumstances do not allow me to explain ulterior fractions.

1. As it has been already observed, "dêd" and "ãdêz" are used also to express 150, 250, 1500, 2500 *etc.*, by prefixing them to the number which re-

males after having taken away 50, 500, 5000 etc.; if the remainder begins with 1, "dāḍ" is prefixed; if it begins with 2, "āḍār" is prefixed.

2. "Pāu" means a quarter, not of this or that kind, but generally; hence it must be joined to a Substantive; e. g. "yūk pāu upō; yūk pāvu sor taudu" etc. "yūk pāvu" without a Substantive (expressed or understood) means  $\frac{1}{4}$  absolutely.

3. "Kaldo= $\frac{1}{2}$ " may be used for time, e. g. "kaldeñ sor= $\frac{1}{2}$  of an hour"; for money, e. g. "kalde Ruḡoi= $\frac{1}{2}$  Ruḡo" etc.; it must be joined as an Adjective to the affected word.

4. "Pāupo" may be used either as a Noun or as an Adjective; in the latter case, it is used commonly only for  $\frac{1}{4}$  of an anna or 8 pies, (i. e.  $\frac{1}{4}$  of one "paise = 4 pies"); if it is used as Adjective, then it is joined to a Substantive in this way; "pāupoñ yūk mop= $\frac{1}{4}$  of a maund" lit: "one quarter less one maund", "pāupoñ yūk rāṭṭu=one quarter less one pound" etc.

5. "Mukāl= $\frac{1}{3}$ " is also a general Adjective, which consequently must be joined to a Noun; this Noun (expressed or understood) often expresses time; yet it may express also some other thing; e. g. "mukāl sor taudu= $\frac{1}{3}$  year of rice", "mukāl sor= $\frac{1}{3}$  of an hour".

## § II. Ordinal Numbers

These are formed from the Cardinal Numbers by adding *vo* (vi, veñ), and are declined as Adjectives of three terminations; so "pāns-vo=first", "sovo=sixth" etc.

The three first numbers are irregular, "1st=pelle (-i, -eñ)", "2nd=dusro", "3rd=tisro".

## § III. Distributive Numbers

These correspond to the Latin: *singuli, bini, etc.* They are formed by doubling the first syllable of the Cardinal Number; thus: "rēyēk=one by one"; "dōgdōg=bini" etc.

## § IV. Reduplicative or Multiple Numbers

They correspond to the Latin *duplex, triplex etc.* They are formed in the same way as the Distributive Numbers. The context must decide. Yet, more usually, these are formed also in another way, namely, *duplex* or double="dodo" (-i, -eñ) or "dubāri"; "threefold=tidodo"; "single=yekodo"; from

*quadruplex* to higher numbers we may say "čardodo, pānōdodo" *etc.* or, better "čār tarāniñ (*or* čār jinsāniñ) vōd=large in 4 ways". Instead of "vōd" we have to put the Adjective required by the meaning. It is more common, instead of "čardodo *or* čār tarāniñ vōd", to say "čār pāuṭi tẓāḍ=four times greater" *etc.*

### § V. Repetitive Numbers

They signify the repetition of a thing at certain intervals *e.g.* once every tenth year. These are formed by doubling the first syllable of the Cardinal Numbers, and consequently are declined; *e.g.* "dādāvea vorsa=every tenth year" *or* "dādāveaṇ vorsaṇiñ" in the Plural.

### § VI. Numeral Adverbs

For convenience, these Adverbs are inserted here, though their proper place would be elsewhere. These Adverbs correspond to the Latin *semel, bis etc.* They are formed by translating literally, "one time, two times=yēk pāuṭi, dōn pāuṭi, tin pāuṭi" *etc.*

#### Exercises

##### *on the Numeral Adjectives.*

vār, -i = a measure nearly equal to a yard ( <i>f.</i> )	tōmp, -a = time ( <i>m.</i> )
unō, -lea = bread or loaf ( <i>m.</i> )	uor, -a = hour ( <i>m.</i> )
dūdū, -da = milk ( <i>n.</i> )	zālo = became
mās, -a = meat or flesh ( <i>n.</i> )	uprānt = after
molāk kāṇo = buy (take for price)	sumār = about
zāi = is required	zūz, -a = war ( <i>n.</i> )
kitlo = how much?	sollo, -lea = peace (treaty of peace) ( <i>m.</i> )
kutṭeñ, -ea = (a measure equal to $\frac{1}{2}$ [or sometimes $\frac{1}{4}$ ] seer) ( <i>n.</i> )	suru zatā = begins ( <i>principium fit</i> ) <i>G. f.</i>
	isvi, -ve = year (date) ( <i>f.</i> )
	pāuṭi = time ( <i>e.g.</i> four times)

tzāl = walk

sārŕ, -re = toddy

vetā = goes

šeār, -a = town (n.)

mojlo = called

monšākul, -a = mankind (n.)

bādāl = different, changed

bogār = but

nāints = not only

bokši = forgive

Yēk pāu uņdo molāk kāno. Tuja bāpaik kitleš dady zāi? Bāpaik dēd kutteš dady zāi. Boipiči nessoņ karunk kitleš luğať zāi? Ādeť vāri zāi. Bāvāso kutāuň karunk kitleš luğať zāi? Pāupeň ēār vāri zāi. Atađ kitleň uoraň zāliň? Sovāi ikrā zāliň. Kitlo tēmp zāi tujēš kām karunk? Kaldeō uor zāi. Pedručeň kām karunk kitlo tēmp zāi? Ārdeň uor, yā mukāl. Ātaň tzālči (*current*) isvi kitli? Yēk hazār ātsiň āši nai yēk isvi. Konstantin rāy zālea uprānt somār dēd hazār vorsāň zāliň. Ded-šeň (*or* dedsea) vorsāň ādiň yēk vōđ zūz zāleň. Sumār ādeť seaň vorsāň ādiň Vestfālyo soļlo zālo. Dhā ani mukāl zāliň. Sovāi zāleň (1½ *o'clock*). Kitleaň uorāňčer mis suru zatā? Sāde dhā uorāňčer. Tukā kitlo uņdo zāi? Makā yēk pāu zāi, moja vōda bāvāk ārdo, boinik yēk pāu, ani moja bāpaik yēk rāthŕ. Yēk moņ tanduļ molāk kān-geunčeš kitle rupoi lagtāt? Tođe pāuťi sāde ēār rupoi, tođe pāuťi ēār, tođe pāuťi sāde tīn, tođe pāuťi tīn ani uņeň (*and less*). Kristāvāņso poilo Pāp Sāib Saň Pedru assullo, đusro Saň Lin, tisro Saň Klet, čouto Saň Klement, pānsvo Saň Anaklet. Dog-dog Igarjent tzālā. Pončisvea vorsa Pāp Sāib jubileu ditā. Nāiūtē sāt pāuťi, bogār sātār ani sāt pāuťi tujā bāvāk bokši.

### Art. III. Degrees of Adjectives

#### § I. Comparative

There are three kinds of Comparative: of Superiority, of Inferiority, and of Equality.

##### 1. Comparative of Superiority.

a) This is formed in a similar way to the Kanarese, that is to say, the Adjective has no proper Comparative form, but

it is as if we had to say in Latin: *sapientia bona est quam divitias*, or, literally: *divitias quam sapientia bona est*, with the difference that the word which follows *quam*, viz. *divitias*, in Konkani is to be put in the pure stem or Original Case. "*Quam*" is expressed by "prās" or "pārās", put after the Noun which it modifies, like the Kanarese "inta"; e.g. "grestknie prās zāpvai bori = riches than wisdom good (is)". Instead of "prās", some other particle may be used; e.g. "vorn" or "ki" or, sometimes "mukār". Thus "grestkaie vorn zāpvai bori = riches above wisdom good". If *ki* is used, the affected Noun is, more commonly, put in the Original of the derived Adjective, Masculine or Feminine according to the Gender; e.g. "Pedručea ki" instead of "Pedru prās"; "Mārieče ki" instead of "Mārie prās". "Mukār", literally means: *in the face*; hence the sentence must be changed a little sometimes.

b) Another way of making this Comparative, corresponds to the English "more" and to the Latin *magis*, but it is not often used: this 2nd kind of Comparative is formed by prefixing "ādik = more" to the Adjective and then putting "prās" or "vorn", as before. Thus the Adjective itself becomes truly Comparative; e.g. "Antoni prās Pedru ādik boro = Peter is better (more good) than Antony".

c) There are some other ways, less obvious, of forming this Comparative; e.g. sometimes the pure Positive Degree is used without any sign of comparison: only the context can show the Comparative. So, to express: "Which is the shorter way of these two?" we may simply say "konči vāt motvi? = which way is short?" So also "tsāđ = much or more". The context must decide about the meaning; e.g. if you ask a penitent "Did you commit this sin about a hundred times?" if he answers: "tsāđ zāit", the meaning is "more than a hundred times".

## 2. Comparative of Equality.

It corresponds to the English "Peter is as good as Antony". This Comparative may be expressed a) with "bāri = as" (Latin



*inslar, sicut*) put after the stem or Original of the affected Noun; *e.g.* "Ankār Māri māye bāri kākultīci—the Virgin Mary is merciful as a mother".<sup>1</sup>

b) This Comparative may be expressed very often with the Correlative Pronouns, as *qualis talis* (see below ch. III.); *e.g.* "zāsso Pedra tāsso Anton—as Peter so Antony".

### 3. Comparative of Inferiority.

This does not seem to be very common, at least in this form. It is as the Latin: *Petrus minus bonus est quam Paulus*.

a) The easiest way to translate this Comparative is to change it into a Comparative of Superiority; *e.g.* "*Paulus est melior quam Petrus*—Paul Pedra prās boro".

b) Another way is to change the sentence, so as to get a Comparative of Equality with negative form; *e.g.* "Peter is less good than Paul", change it thus: "Peter is not so good as Paul—Pedra Paulā bāri boro nāñ".

c) This Comparative may be expressed also by "titlo" or "itlo"—such (Latin *talis* or *tam*) chiefly if in the sentence the Noun of comparison is understood; *e.g.* after having spoken of a good person, you say of another: "N. is not so good as he=N. titlo boro nāñ". A literal translation of the English "less good" is possible, but would not be according to the nature of the Konkani language, although it occurs sometimes, *e.g.* "up boro=less good" (instead of "āṇo boro").

### Exercises

#### on the Comparatives.

bud, -i = wisdom (f.)	sompūrṇ = perfect
duḍḍu, -ḍu = money (m.) (not to be confounded with dādu,	pidā, -ḍe = sickness (f.)
-da = milk n.)	durbaḷkai, -e = poverty (f.)
moladik = precious	grest or grestāso = rich
	gāuñ, -āva = country (m.)

Bombāi, Koḷliāla (Mangalore) prās rūnd assā. Bud duḍḍnā vorn moladik. Sāṁestañ vāsta prās Deu boro ani sompūrṇ.

<sup>1</sup> Instead of "bāri" we may use "pōri", but this is not so common as "bāri."

Pātak piḍe ani durbaḷkaie vora vaiṭ. Pedru Paulā<sup>1)</sup> prās boro, puṇ Paulu Pedru prās grest. Konči vāṭ moṭvi, iḡi, ti? Ti vāṭ moṭvi, puṇ bori pālā. Amso gāuṣ tamḍea gāvā prās ādik sobit. Pedru bāri, Paulu sikpi, puṇ Pedru bāri bhāgivaṇt (*holy*) nāiṣ. Ankuār Mārio bāri āmḍeo sauṇsārāḍeo (*or* sauṇsārāṇleo) māiyo amso mōg kartāṭḡi? Nā, Ankuār Māri sauṇsārāḍeaṇ māiyan prās ādik kākultīḍi ani mogā. Kāso bāpuī, tāso pāt, ani kāssi ānoi tāssi dūv. Santānōi kuṣi Devāk kalti assālli, amḍi kuṣi titli bori nāiṣ.

## § II. Superlative

There are two kinds of Superlatives: 1) Absolute, 2) Relative Superlative.

First kind. This is very easy: it is obtained by prefixing "bhōu *or* tsāḍ = much" to the Positive Degree of the Adjective; *e. g.* "vōḍ = great", "bhōu vōḍ = very great"; "tsāḍ piḍest = very sick". By prefixing "bhōu tsāḍ", the Superlative is still higher; *e. g.* "to bhōu tsāḍ piḍest = he (is) sick in the highest degree".

Second kind. This is formed *a)* in a similar way to the Comparative, except that besides "prās" *etc.* "bitār" may be used as in Latin *inter* or *super*; *e. g.* "Antony is the most clever boy = Anton sākṭaṇ burgeāṇ bitār uṣār"; we may say also: "Anton sākṭaṇ burgeāṇ prās (*or* vora) uṣār".

*b)* Another way is to prefix "ādik = more" to the Adjective, putting then, if required, "vora" or "bitār"; *e. g.* "the Himalayas are the highest mountains = Himālaya ādik ūbār porvot".

There are, besides these, some other ways of forming both Superlatives; *e. g.* "pois pois = far far (very far)" *etc.*; these may be learnt by practice.

Adverbs have no proper form of the Comparative and Superlative; they follow the rule of the Adjectives, except that sometimes to form the Comparative, "tsāḍ" is prefixed, if the Adverb is the Instrumental of the Substantive; *e. g.* "Peter walks more slowly than Simon = Pedru Simona prās sonkās tsāḍ"; "he talks Konkani more easily = to Konkani bhās tsāḍ asārāyon ulatt", *literally*: "he speaks Konkani with greater facility".

<sup>1)</sup> Or "Paulu"; for this word may follow the 2nd or 5th Declension, *ad Nāḍṭan*.

### § III. Irregular Comparatives and Superlatives

Lān = little	<i>Comp.</i> uṇo (-i, -eñ).
Bhou = much	<i>Comp.</i> tsāḷ.
Boro = good	<i>Superl.</i> bhōu boro ( <i>reg.</i> ) or uttām or uttim: the 2nd form, i. e. uttim, is more common.
Pois = far	<i>Comp.</i> mukār = before, or further.

### § IV. Augmentative and Diminutive<sup>1)</sup>

They correspond to the Italian *libriccino* and *librone* as regards Substantives, to *piccolino* and *riccone* as regards Adjectives.

1. Very often there is no proper form for these degrees. Hence if it is required to use them, two or more words must be used; *e. g.* a) sometimes the Augmentative is made by repeating the Adjective or Substantive; so "pois pois = far far"; "fulāñ fulāñ = many flowers", as in the Bible: *tribus tribus*; but this is rather a Superlative, as regards the Adjective; b) often the words "illo (-i, -eñ)" or "tolo (-i, -eñ)" or "tikeñ" indeclinable (which all mean "a little"), can be prefixed to make the Diminutive both of Substantives and Adjectives; *e. g.* "illo boro, or tikeñ boro = somewhat good"; "illoñ udak = a little water".

2. Sometimes the Diminutive of Substantives has a proper form; *i. e.* a) the Substantives are formed diminutive by adding the termination -er or -at, and then they are, mostly, of the Neuter Gender; *e. g.* "rāḷ = palace (*m.*)", "rāḷ-er = small palace (*n.*)" (a part of a large palace); "kaḷo = crow (*m.*)", "kaḷer = small crow (*f.*)"; "vāḡ = tiger (*m.*)", "vāḡāt = small tiger (*n.*)"; but this form of Diminutive is used only with a few Nouns. b) With some other Nouns the Diminutive is formed by adding -i or -to, (-ki for the Feminine) or -gañ; *e. g.* "ghāt, -a = hill (*m.*)", its diminutive is "ghāt-i = hillock (*f.*)"; "pāḍo = little bullock,"

<sup>1)</sup> For the sake of convenience I speak here also of Substantives.

"pād̥ko=very little bullock"; "pāḍi=small she-calf", "pād̥ki=very small she-calf"; "rāṇḍ = widow", "rāṇḍgeñ = small widow (n.)"; ("rāṇḍ" and "rāṇḍgeñ" are very low, and rather offensive words). The terminations -i and -ki mostly are a sign of Feminine Gender, -ko of Masculine Gender, -geñ of Neuter Gender. Before adding these terminations, euphony may require to cut off the last vowel, as the above examples show.

Besides the above given forms of Diminutive and Augmentative, there are some others, e.g. by prefixing "dakto=little", "sāmār=moderate"; as these are very many, I leave them to the private diligences.

## Exercises

### *on the Superlatives*

kotteponāso = wicked	gārmī, -me = heat (f.)
rāz, -ja = kingdom (n.)	sāsārāi, -e = facility (f.)
sōḍ = leave	khāro = true
ubir, -bra = mud (m.)	dukh, -i = sorrow (f.)
yer = other	reuñ, reve = sand (f.)
dhairyavont = courageous	bangār, -a = gold (n.)
sukh, -a = happiness (n.)	

Deu bhou boro: mouśāceñ kaliz bhou kotteponāceñ. Sār-gin̄ceñ rāz bhou moladik: tāce pāsun sākāḥ vāstu sōḍ. Sāme-stañ vāstuñ prās Devāso mōg boro: tāce mukār bangār reve bāri ya ubra bāri. Khāri pātkāñci dukh sāme-stañ yerañ dukhiñ voru vōḍ. Sākṭañ vāitāñ bitār pātak bhou tzāḍ vāit. Pedru yerañ burgeñ mukār ādik dhairyavont burgo. Lān lān sukh toḍe pāuṭi vōḍ vāitāñci suru zāun assā. Pedru Paulu vorn tsāḍ sasārāyen śiktā. Pedruso duḍḍu upo zatā. Atāñ gārmī tsāḍ (or vōt tsāḍ); toḍeāñ diśāñ uprānt upi zāteli. Lādrū (= Lazarus) uttim (or uttām) burgo. Goyiñ pois assā: Bombāi ani mukār assā.

# CHAPTER III. PRONOUNS

## § 1. Personal Pronouns

Āuñ = I

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	āuñ	amiñ
<i>Dat.</i>	makā	amkāñ
<i>Accus.</i>	makā	amkāñ
<i>Instrum.</i>	āuveñ	amiñ
<i>1st Loc.</i>	<i>not used</i>	<i>not used</i>
<i>2nd Loc.</i>	mojer	amčer
<i>Orig. followed by</i> <i>Postpositions</i>	moje kāḍe etc.	amče kāḍe etc.

Tāñ = thou

<i>Nom.</i>	tāñ	tumiñ
<i>Dat.</i>	tukā	tumkāñ
<i>Accus.</i>	tukā	tumkāñ
<i>Instrum.</i>	tuveñ	tumiñ
<i>1st Loc.</i>	<i>not used</i>	<i>not used</i>
<i>2nd Loc.</i>	tujer	tumčer
<i>Orig. followed by</i> <i>Postpositions</i>	tuje kāḍe etc.	tumče kāḍe etc.

To = he

<i>Nom.</i>	to	te
<i>Dat.</i>	takā	tankāñ
<i>Accus.</i>	takā	tankāñ
<i>Instrum.</i>	tapēḍ	tapīñ
<i>1st Loc.</i>	tantu	tantu
<i>2nd Loc.</i>	tačer	tančer
<i>Orig. followed by</i> <i>Postpositions</i>	tače pasun etc.	tanče kāḍe etc.

Ti = she

<i>Nom.</i>	tī	teo
<i>Dat.</i>	tikā	tankāñ
<i>Accus.</i>	tikā	tankāñ
<i>Instrum.</i>	tineñ	taniñ
<i>1st Loc.</i>	tantu	tantu
<i>2nd Loc.</i>	tičer	tančer
<i>Orig. followed by</i> <i>Postpositions</i>	tiče kāḍe etc.	tanče kāḍe etc.

Teñ = it

<i>Nom.</i>	teñ	tiñ
<i>Dat.</i>	takā	taukāñ
<i>Accus.</i>	takā ( <i>seld.</i> teñ)	tankāñ
<i>Instrum.</i>	taṇeñ	taṇiñ
<i>1st Loc.</i>	tantu	tantu
<i>2nd Loc.</i>	tačer	tančer
<i>Orig. followed by</i> <i>Postpositions</i>	tačo kāḍe etc.	tanče kāḍe etc.

Instead of *to*, remote Pronoun, *o* (*no*) may be used, which is approximate Pronoun. It is declined almost in the same way; but as there is some difficulty in the pronunciation, I put its Declension too. According to the Kanarese, it should be written *o*, *i*, *eñ* but pronounced *uo*, *i*, *yeñ*. I will write it as it is pronounced in order to remove this difficulty.

*Singular:*

*Plural:*

	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
<i>Nom.</i>	uo	i	yeñ	ye	yeo	iñ
<i>Dat.</i>	akā	ikā	akā		ankañ	
<i>Accus.</i>	akā	ikā	akā		ankañ	
	( <i>seld.</i> ) uo	i	yeñ		( <i>seld. as the Nomin.</i> )	
<i>Instr.</i>	aneñ	ineñ	aneñ		aniñ	
<i>1st Loc.</i>	antu				antu	
<i>2nd Loc.</i>	ačer	ičer	ačer		ančer	
<i>Orig. with</i> <i>Postp.</i>	ačo	ičo	ačo kāḍe etc.		ančo kāḍe etc.	

*Observations :*

1. The pure Genitive does not exist; if required, the corresponding Adjective Possessive is used, just as I have shown above, of the other Genitives. So "*amore tui* = *tujca mogān* = *amore tuo*". Vocative and Original do not seem to be used. If the Vocative be really required, the Nominative perhaps might be used, although I have never found such an example; e.g. "O thou, man of God! = *ye, tūñ, Devāgelea monšā!*" Instead of the Original of the Pronoun, the Original of the derived Possessive Adjective may be used.

2. If a Preposition in English be joined to the Personal Pronoun, it is translated into Konkani by the Adjective Possessive in the oblique case, followed by the Konkani Postposition; e.g. "Pray for me = *moje pāsun mīg*"; "the book is with you = *livry tuje lāgiñ assā*" etc. Yet, see 7th Observation.

3. The Pronoun *to, tū, teñ* (as also *o, i, eñ*) may be used either as a Pronoun (*he, she, it*) or as a Demonstrative Adjective (*ille, illa, illud*). If it is used as a Pronoun, it is declined as above; if it is used as a Demonstrative Adjective, it is declined like an Adjective of three terminations; e.g. "give that book to him = *to livry takā dī*"; "give the book to that man = *to livry tea monšāk dī*".

4. The Pronoun *tūñ* is used in speaking with others, but to show respect in speaking to a person "*tunīñ*" is used, and the Pronouns of the 3rd Person Plural; speaking about a respectable person; i.e. *ta* for a man, *tiñ* (neuter) for a woman. (See Syntax.)

5. Chiefly the Personal Pronouns are sometimes used in the second form of the Locative (*-ger* instead of *-der* or *-jer*) as has been explained (page 14).

6. Instead of the 1st Locative, which is not used, we may use the Original of the derived Adjective followed by "*hitār* = within" or "*thūñ* = in"; e.g. "*moje hitār* = in me", or "*moje thūñ*".

7. Instead of "*tače*" followed by the Postpositions "*pasun, vorviñ*" etc. we may use "*tea*" followed by the same Postposi-

tions, if "tače" has reference to things; *e. g.* "tea pasun" instead of "tače pasun = therefore". The same must be said about -ya instead of -ačə.

8. We meet sometimes another case of the Pronouns to and o; *A. c.* "tantlean = from that", "antlean = from this." This case is the Instrumental formed from the derived, but unused, Adjectives in -lo, "tantlo" and "antlo". This case will be better explained in the Syntax. Some say "tantlu" and "antlu" instead of "tantleān" and "antleān"; yet the first form is more common.

9. Instead of the given form of the Instrumental of the Pronouns we meet sometimes another form in -ān; *e. g.* "mojān, tujān". This form is used with "nozo = it is impossible". It is not peculiar to the Pronouns, we meet it also with the Substantives; *e. g.* "hāpāčān nozo = it is impossible to the father". It is the Instrumental of the derived Adjective in zo or so. This form will be explained in the Syntax.

10. The Instrumentals "antu" and "tantu" are not used speaking of animate subsistent objects: instead of them, the Original of the derived Possessive Adjective, followed by "thaiñ", is used; *e. g.* "tī moji māi, tiče thaiñ mogā kaliz aasā = that is my mother, a good heart is in her".

### *Adjectives derived from the Personal Pronouns.*

These are the Possessive Adjectives.

<i>From</i>	āuā	<i>comes</i>	mozo,	(moji,	mojeñ)
"	tān	"	tuzo,	(taji,	tajeñ)
"	to or teñ	"	taso,	(tači,	tačeñ)
"	tī	"	tiso,	(tiči,	tičeñ)
"	amiā	"	amso,	(amči,	amčeñ)
"	tumiā	"	tumso,	(tumči,	tumčeñ)
"	tē or tiñ	"	tauso,	(tanči,	tančeñ)
"	teo	"	tinso,	(tinči,	tinčeñ)

Here you see a change of z into j, of s into č, i. e. the Possessive Adjectives which have z in the Masculine, change z into j; those which have s, change s into č. Cf. Part I. Ch. I. *Prope finem*.



There is some difficulty about the use of the Possessive of the 3rd Person. In English the Pronoun changes according to the Gender of the possessor, so we have *his, her, its*; the same in Konkani, "taso=his", "tiso=her", "taso=its". But besides this, in Konkani this Pronoun must agree in Number and Case with the thing possessed, in Gender with the possessor, or, more clearly, the terminations (-o, -i, -aũ etc.) of these Possessive Adjective must agree with the thing possessed; the vowel of the stem (e. g. a in taso) must agree with the possessor. So, e. g. speaking of a boy, you say: "taso bāp, tači bōin, tačēā gār = his father, his sister, his house"; speaking of a woman you say: "tiso dađlo, tiči dav, tičēā gār = her husband, her daughter, her house", and so on.

I put here all these combinations.

[Abbreviations: *Ps.* = possessor; *pd.* = thing possessed; *sn.* = singular; *pl.* = plural.]

If	<i>ps.</i>	<i>sn.</i>	<i>m.</i>	<i>pd.</i>	<i>sn.</i>	<i>m.</i>	= taso
"	"	"	"	"	"	<i>f.</i>	= tači
"	"	"	"	"	"	<i>n.</i>	= tačēā
"	"	"	"	"	<i>pl.</i>	<i>m.</i>	= tače
"	"	"	"	"	"	<i>f.</i>	= tačeo"
"	"	"	"	"	"	<i>n.</i>	= tačiā
"	"	"	"	"	"	<i>m.</i>	= tače
"	"	"	"	"	"	<i>f.</i>	= tačeo"
"	"	"	"	"	"	<i>n.</i>	= tačiā

The same things are to be said about "aso, ači, ačēā", etc. which come from a, i, eā. The difference between "to" and "a" is as in Latin between *ille* and *hic*.

## § 2. Demonstrative Pronouns

As in Latin *hic* and *ille*, so in Konkani "to, ti, teā, or uo, i, yeā" may be 1) Personal Pronouns, or 2) Demonstrative Pronouns, or 3) Demonstrative Adjectives. In the 1st and 2nd case they are declined just as given above, in the 3rd case they are declined as Adjectives of three terminations. (See p. 72, n. 3.)

*Adjectives derived from the Demonstrative Pronouns.*

Two Adjectives are derived from *to* and *o*, *i. e.* "tässälo and ässälo = such"; the first is remote, the second proximate; so "tässälo = like that", "ässälo = like this"; perhaps "tässälo" is shortened from "tea küssälo = like that", and "ässälo" shortened from "ya küssälo = like this". Moreover from *to* and *o* some other compound words are derived, but shortened; *e. g.* "yeusin = in this side", instead of "ya kusin"; "teusin" instead of "tea kusin = in that side". Finally from *to* and *o* "tässä" and "ässä" (used more frequently in the neuter) are derived: "tässä = in that way"; "ässä = in this way".

§ 3. Relative Pronouns

	Singular:			Plural:		
	m.	f.	n.	m.	f.	n.
Nom.	zo	ji	jeñ	je	jeo	jñ
Dat.	zakā	jikā	zakā	zankañ		
Accus.	as the Dat., seld. as the Nominative					
Instrum.	zaneñ	jineñ	zaneñ	zaniñ		
1st Loc.	zantu			zantu		
2nd Loc.	začer	{jičer zičer}	začer	zančer		
Orig. follow.	{zače	{jiče	zače kūḍe	zanče kūḍe etc.		
by Postp.		{ziče	etc.			

*Observations:*

1. The Genitive is formed according to the general rule, *viz.* "zaso, zači, začes", if the Noun to which this Pronoun refers is Singular; "zanso, zanči, zančeñ", if it is Plural. The observation about "taso" made on p. 74, is to be applied also to "zaso": the table about "taso" likewise is to be applied to "zaso".

2. Though the full Declension of the Relative Pronouns has been given, yet it is seldom used. In familiar language

they use rather the participle obtained by omitting the Relative Pronoun or "taso = his". (See Syntax.)

3. "Zo, ji, jeñ" may sometimes be used as Adjective, namely if it is joined with a Noun; and then it is declined as an Adjective of three terminations; *e.g.* "jea monšāk tūñ guṇāzo zāci, āñ takā guṇāzo zatoloñ = *cui homini tu propitius fueris, ei ego propitius ero*"; "jea sakramentā vorviñ = by which sacrament".

4. The Original of this Pronoun, as also of the Demonstrative Pronouns, does not exist; unless we take as Original "zea" or "jea" for the Relative and tea or ea for the Demonstrative Pronoun. Indeed zea and tea or ea are sometimes found as Pronouns after Postpositions in the same way as we have seen in the Nouns; *e.g.* "tea pasun" instead of "tače pasun"; "jea vorviñ" instead of "zače vorviñ". It seems to me, that "tea pasun, jea pasun" *etc.* are used only for things; whereas "zače pasun, tače pasun" *etc.* are used for persons and for things. Instead of the Original of the Pronoun, the Original of the derived Adjective may be used; *e.g.* "zače vorviñ = by which".

5. Instead of "zantu" the Original of the Adjective, "zače" followed by "bitār" may be used as has been said about the Personal Pronouns. We might say also "jea" or "zea bitār."

6. If a Preposition be joined to the Relative Pronoun, it is translated by the Original of the derived Adjective followed by the Konkani Postposition; *e.g.* "for which = zače pasun"; sometimes the Original of the primitive Adjective (zea) is used, instead of the Original of the derived Adjective. This 6th observation, of course, supposes that the Konkani Postposition governs the Original; if the Postposition governs the Dative or the Nominative, then the Dative or the Nominative of the Pronoun is used. This limitation is to be applied also to the 2nd observation, p. 72.

7. The observations 8 and 9 about Personal Pronouns, p. 73, *mutatis mutandis*, are to be applied also to the Relative Pronouns and will be explained in the Syntax.

*Adjective derived from "zo".*

From zo is derived "zāssō", in Latin *qualis*, and it requires a Correlative Pronoun; because its exact meaning is "in that way, which, or that which" and the like; e.g. "zāssō ailo, tāsso yeundi=let him come, as he came, or in the very state in which he came".

§ 4. Pronoun "apuṇ"

The Latin *ipse* as in this sentence: *ipse faciam*, or *ipse facias*, etc. is somewhat similar to this Pronoun. It may be used in all persons, and in both numbers. There is some other form of this Pronoun, but this is the most common. It is declined like a Noun of the 2nd Declension. In the oblique cases it is like the Latin *sui ipsius, sibi ipsi* etc.

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	apuṇ	apuṇ
<i>Dat.</i>	apṇāk	apṇānk
<i>Accus.</i>	apṇāk	apṇānk
<i>Instrum.</i>	apṇēñ, āpṇāpēñ	apṇēñ
<i>1st Loc.</i>	apṇāpent	apṇāpent
<i>2nd Loc.</i>	apṇāčēr	apṇāñčēr
<i>Orig. followed by</i> <i>Postpositions</i>	aplea kāde etc.	apleañ kāde etc.

*Observations:*

1. The Genitive is formed as usually, namely "apṇāso"  
*Sing.*, "apṇānzo" *Plural*.
2. Not all cases of this Pronoun are used, at least, commonly.
3. It seems to be used only for persons.
4. The pure Original or stem does not seem to be much

used; instead of it the stem of the derived Adjective "aplo" is used: yet sometimes "apna" as Original of "apun" occurs. *Examples*: "tō aplea kăde uleitā=he speaks with himself"; "apleā pasun to vāur kartā=he works for himself", or "apna pasun to vāur kartā".

*Adjective derived from "apun".*

This is "aplo" corresponding to the English *his own*, to the Canarese "tanna". It is very frequent; and is declined like an Adjective of three terminations. It is also used as Adjective of 1st and 2nd Person "apliñ pātkañ sāngtañ=I say my sins", although more commonly both Pronoun and Adjective are used only for the 3rd Person.

§ 5. Interrogative Pronouns

1. Kōṇ = who? *quis?*

<i>Nom.</i>	kōṇ	kōṇ
<i>Dat.</i>	kōṇāk	kōṇānk
<i>Accus.</i>	kōṇāk	kōṇānk
<i>Instrum.</i>	kōṇeñ	kōṇeñ
<i>1st Loc.</i>	<i>not used</i>	<i>not used</i>
<i>2nd Loc.</i>	kōṇāḍer	kōṇāḍer
<i>Orig. followed by</i> <i>Postpositions</i>	kōṇa lāgiñ <i>etc.</i>	kōṇāñ lāgiñ <i>etc.</i>

*Observations:*

1. The Genitive is formed as usually; "kōṇāso" *Singular*, "kōṇāṇso" *Plural*.

2. Instead of the 1st Locative, we may use the Original followed by "hiṭār".

3. This Pronoun is used sometimes in the Plural when we should use the Singular; e. g. "gāra kōṇ natello". [Perhaps in this example it is not Plural, but the Neuter Singular (natellen), as this kōṇ comprehends both men and women, consequently Neuter Gender]. (See p. 43, n. 5.)

4. All the above cases, chiefly in the Plural, are not common; on the contrary its Original "kōpa" occurs sometimes, although not often.

2. Kitoñ = *quid*, what?

It is declined according to the Neuter of the 3rd Declension.

Stem "kitea".

Nom.	kiteñ	Instrum.	kiteān
Dat.	kiteāk	Orig. followed by	kitea pasun etc.
Accus.	kiteñ	Postpositions	

3. Kōñ to etc. = which?

To express the English "which", Lat. *uter* or *qualis*, "kōñ", above given, may be used, or "kōñ to" literally = *quis iste* or *kōñso* (shortened from *kōñāzo*) which seems to be different from "khainso = of what origin", derived from "khaiñ" = where"; it may be derived also from "khaiñ? = what?" and then it means *qualis*.

The Declension of "kōñ" is as above; of "kōñ to" the compound of the Declension of "kōñ" and "to"; the others are declined as Adjectives of three terminations.

There are other Interrogative Pronouns; they may be found in the Dictionary, with their irregularity, if there be any.

## § 6. Indefinite Pronouns

1. I put first those which correspond to the Latin Adjective in *libet* or *vis*. These Adjectives may be formed

a) By doubling the first syllable of the original connected Pronoun; e.g. "yeyekle = every one"; "yeyek = every", from "yekle and yök = one"; or

b) By adding "ei" or "i"; so from "kōñ = *quis*", we get "kōñei = *quilibet*", or "kōñi". These Pronouns compounded with "ei" or "i" are declined only in the first part; "ei" remains always the same. So "kōñākei = *cuiuslibet*" etc.

c) The word "khaiñ = something" gives also an indefinite meaning to the word to which it is added; e.g. "to khaiñ patak

kärinā=he does not commit any sin at all"; "tuveñ titleñ khaiñ poļeunk nā=you did not see such a thing"; "khaiñ beaūa=no fear at all"; "khaiñ yēk=any (*qualsiasi*)"; "khaiñ illeñ=any little thing".

There is no real negative Pronoun as in Latin *nemo* etc., but if required, the affirmative Pronouns are used with the negative particle joined to the Verb; so instead of making the Pronouns negative, they make the Verb negative; e.g. "*nemo venit* = kōņ yeunk nā", literally = *aliquis venit non*.

## 2. Other Indefinite Pronouns are:

"Kōņ=*aliquis*", declined, as above; "kōņ nā ('nā' particle to be joined to the Verb, if expressed) = *nemo (aliquis non)*"; "khaiñ or kiteñ = *aliquid*, something"; "khaiñ nā = nothing (*aliquid non*)"; "yēklo = a man, *aliquis, unus*"; "kōņyēklo = somebody"; "ariyēklo = every one"; "fālano or āmkō = a certain man", in Latin *quidam*.

### *Adjectives connected with the Indefinite Pronouns.*

These are: "kōņyēk or ariyēk = *aliquis*", "yēk = a, an, some"; e.g. "yēke pauļi = sometimes". From "khaiñ" are derived the two very common Adjectives "kāso (or khāso)" and "khaiñso" the first = "how", but it is used as an Adjective; again, from "kāso" is derived another Adjective, "kāsoālo = which, or how". The second, "khaiñso", corresponds to the Latin "*qualis* = of what quality or of what origin". They are used as Adjectives of three terminations. (Cf. p. 75.)

The Declension of the Adjectives, compounded with "yēk", is as the Declension of "yēk", viz. Singular Number "yēk" in all genders, oblique case *m., n.* "yēka"; *fem.* "yēke", but "kōņyēk" and "kōņyēklo" decline also the first part, i. e. they add a to "kōņ" in the oblique cases thus: "kōņayēka, kōņayēkleak", etc. The Pronouns in o are declined as Nouns of the 3rd Declension; the others have been given above. The Adjectives in o are regular.

### § 7. Reflexive Pronouns

They are like the English "myself" *etc.*

These Pronouns are formed by adding to the original Pronoun in each case the compound letter -ts or -tz. So, "āuñts = myself", "makāts = to myself", "tūñts = thyself", "tukāts = to thyself".

If this -ts is to be joined to a word ending in *ā* or *u*, by the addition of -ts, this *ā* or *u* appears, although perhaps the word before the addition of -ts, was written without *ā*, *u*, as not necessary<sup>1)</sup>. Nay, this *ā* or *u* seems to become sometimes *ā*, or, at least, *ā* and *u*, by the addition of -ts are heard more distinctly; *e.g.* "apu" should be written "apūā", although it has been written "apu", in order to avoid unnecessary niceties. By adding -ts it becomes "apūāts" or "apūāts". This *ā* or *ā* might perhaps be inserted before adding -ts, also in words ending in a pure consonant (see p. 3, *note*), if euphony requires it. This -ts is nothing else than the emphatic -ts I am going to speak of.

### § 8. Emphatic Pronouns

I call Emphatic Pronouns those which add a peculiar strength or emphasis to the original Pronoun. Thus *nos ipsi* would be emphatic of *nos*. This emphasis seems to be a Konkaniism, because it is used very often, and gives sometimes to the affected word a meaning which can scarcely be rendered in English. So "to = he" by -ts becomes "tōts = he truly", or the same (Latin *idem*). This -ts is added in all cases ("āuñts, makāts" *etc.*) to the above given terminations of the Pronouns without making any other change. This -ts is added to the affected word: if this word is compounded of two words, *e.g.* of a Substantive and an Adjective, it may be added to either of them; *e.g.* "teāts uora or tea uorāts = at the same hour"; "Devā pasuntz = for God".

<sup>1)</sup> *ā* and *u* are not always written by me, but only or chiefly, if by not writing them some ambiguity might arise. (See Part I. ch. I.)



This *-ts*, emphatic, is added not only to Pronouns, but also to all other parts of speech, except perhaps Interjections.

The right use of this *-ts* is to be learnt only by great practice. In Italian it corresponds to *giusto*, *propriamente*, *esattamente* etc., "säglo = whole", "sägljōts = *tutto quanto*". *Examples*: "Pedru vāur kartātz = Peter works truly"; "tuje pasuntz o livrū = this book is just for you"; "tuveñ makā āpoilo dekonatz ān ālōñ = I came just because you called me"; "tāssentz = just so (Ital. *proprio così*), or in the same way"; "Ānkuār Māri borits = the Virgin Mary is *truly* good"; "uo āmbo tarnōts = this mango is truly green or perfectly green"; "atāñ = now"; "atānts = just now"; "kāiñ nā = nothing"; "kāints nā = nothing at all"; "Jezu = Jesus"; "O Jezuts = O my Jesus".

1. Another meaning which this "*-ts*" gives to the original word is "only"; e. g. "tođēñ = a little", "tođonts = only a little"; "gārā biākrāts = only at home"; "gārjeļ vāstz = necessary thing"; "gārjeļts vāstz = only necessary thing"; "uo = this"; "uotz = only this". Even common people use this "*-ts*" in cases in which it seems to be out of place.

2. Now I should speak of Pronouns quite contrary to the Emphatic Pronouns, i. e. of the quasi Diminutive Pronouns; it will be better to speak about them later on.

### § 9. Correlative Pronouns

These are like the Latin *talis...qualis*, *tantus...quantus*, and also *sicut...ita* and the like, because these *sicut ita* etc. are translated by Pronouns or Adjectives. The following are the chief Correlative Pronouns.

kosso...tosso = *sicut...ita*, as...so (more exactly "kāesso, tāssu, zāssu")

zosso...tosso = *qualis...talis*, from "zo" = *qui*, and "to" = *is*"

kitlo...itlo = *quod...tot* (proximate)

kitlo...titlo (remote)

kedo...yedo = *quantus...tantus* (proximate)

kedo...tedo (remote)

zo...to = *qui...is*

zo kōp...to = *quicumque...is*, or *quisquis...is*.

*Observations:*

1. "Kedo...yedo" and "kedo...tedo" are seldom used.
2. Some of these Pronouns may be used also absolutely; *e.g.* "kitle? = *what?*" "kāsso? = *how?*", or "kāsšileñ?".
3. Very often only the 2nd Correlative is expressed, the 1st is left out and understood; *e.g.* "Jezu Kristān kelañ teñ kār = (what) Jesus Christ has done, do it". Nay, this is the more common way of using "zo...to" *i.e.* to leave out "zo".
4. All except the last, are used as Adjectives of three terminations, usually in the Nominative; but sometimes also in the oblique cases.
5. If they are used absolutely and as Pronouns, they are declined as Nouns of the 3rd Declension.
6. Of "zo kōp" only the first part "zo" is declined as the Relative "zo"; it can be used in the Plural also. But in the oblique cases, it seems better to omit "kōp" and to use only the 1st part. Yet sometimes the Genitive is used; *e.g.* "Zo kōpāso Deu mōg kartā, takā šikšā ditā = *Quem Deus diligit corripit*". Moreover "zo kōp" always requires a Correlative Pronoun as in Latin *quisquis*.
7. Sometimes they are united with another Adjective; *e.g.* "kedo" with "vōd" = "kedo vōd? = *how great?*" *fem.* "kedi vōd?" *neut.* "kedeñ vōd?"
8. "Kāsso = *how*" is declinable and follows the rules of concord (see Syntax); *e.g.* "kāsso assai? = *how are you?*" (speaking to a man), "kāszi assai? = *how are you?*" (speaking to a woman).
9. The difference between the proximate and remote Pronouns is the same, *servata proportione*, as the difference between *o* and *to*.

**Exercises on Pronouns**

*Personal Pronouns.*

nozo = is impossible	šivai = except, ( <i>praeter</i> )
kārixai = must do (= must be done)	kārni, -e = action ( <i>f.</i> )
	zātān kāne = take care

šakūt = weak  
viņe = without  
jipi, -e = life (f.)  
jio = live

sāmbāl = keep [(m.)  
upadēs, -a = commandment  
pāu = reach  
aḍar = commit (v.)

Āuñ tukā, Deva, mojeñ kaliz dītāñ, tūñ makā tuji kurpā di. Anton ani Mingel moje bāu: to ušār, o āltzi burgo; takā inām, akā šikšā diā. Yeñ kām karunk mojan nozo: tuveñ yeñ kām kārizāi. Monis Devāči ratēna: tapeñ Devāso mōg kārizāi: Devāče kurpe šivāi boreo kārneo aḍarunk tačēñ nozo. Ti amči āuo: tineñ moji zātāñ kāpeizāi. Šākāt monis šakūt: tankāñ Devāči kumok zāi: Devāče kumke viņe bori jipi jieunk tančēñ<sup>1)</sup> nozo. Moje lāgiñ yēk buk assā; to tuje pasun assā. Mojā vōrvīñ Devāk akmāñ zālo. Moje višiānt lōk kiteñ uleitāt (*speak*)? Moje sārai (*with*) kāiñ nā. Tuje kāḍo kāiñ assāgi? Moje lāgiñ kāints nā. Sārgār pāunk āuveñ kiteñ kārizāi? Sāmbāl upadēs.

### *Demonstrative Pronouns*

kākult, -i = mercy (f.)  
utar, -tra = word (n.)  
rāk = keep

voḍil, -a = superior (m.)  
suāt, -e = place (f.)  
piso = foolish

Deu amso bāpui. Tāso mōg, tāči kākult ani tāčēñ utar amkāñ sāmbāltāt. Devāči māi amči māi, tiso mōg ani tiči kākult amkāñ sāddānts mejtāt. Sārgār amčēñ gār, tačēñ bāgil ani tači tčāvi Sañ Pedru rāktā. Amčo voḍil Jezu Kristāče suāter assāt. Amiñ tančiñ utrañ aikazāi. Āuoio apleañ burgoānsō mōg kartāt, puñ tode pāuti tinso mōg foṭkiro, tinčiñ utrañ pisiñ.

### *Relative Pronouns*

pāl, -n = root (n.)      yetā = comes

(Zo) stañ vetā, to mozo bāu. (Zakā) tūñ boksitai āuñ takā boksitāñ. Rukāk, zāciñ pālañ lāmb, vāḍāso rūk (*banyan*

<sup>1)</sup> This form in "an" is found in all or in nearly all Pronouns: it is declined; consequently here we have "tančēñ" instead of "tačēñ".

*tree*) montât. To zo atañ yetâ, mozo bâu. Devâche upadês sambâltolo Devâso mөг kartâ (*or* Devâche upadês sambâltâ, to Devâso mөг kartâ; *or* Devâche upadês sambâltât, to Devâso mөг kartât).

*Pronoun "apun"*

vadai = educate

kiteâk moleâr = because

birânt, -i = fear (*f.*)

Kõn Pedruceñ gâr raktâ? Âpun raktâ. Zo kõn apnâk jiuvi martâ, to Devâk akmân kartâ. Yeñ kâsseñ zâleñ? Apnâpentz (*or* apseñtz) zâleñ. Mozo buk koñâ lăgiñ assâ? Tuzo buk apnâ lăgiñ (*or* tuje lăgiñ) assâ. Âvoi bâpaino, tumiñ tumceañ (*or* âpleañ) burgoânk Devâche birântint vadaiyâ; kiteâk moleâr, tançe pasun tumiñ Devâk lek dizâi. Yeñ koñâceñ gâr? Yeñ moja bâvâcea putâceñ gâr. Kitea pasun to dusreânçea gârânt rautâ? To âz aplea iştâk beţtâ. Konso işt? Pedru. To kâssâlo işt? To boro monis. Pedru kõn to? Gâr bândaitâlo. Uñđo khainso? Gauñso uñđo. Gauñso uñđo kâssâlo? To boro rutztâ.

*Indefinite and Interrogative Pronouns*

dótörn, -i = doctrine (*f.*)

tank-tâ = can

zanâ = knows

âilo = came

Devâche kurpen koñâki boreo kârneo aşarunk tank-tâ. Tumce bitâr kõn dôtörn zanâ? Kâssâloi burgo zanâ. Ye-yeklo apnâso mөг kartâ. Yeyek monis apleañ vâstunçi zâtân kâpeitâ. Baglâr kõn assâ? Kõn nâ. Tukâ kiteñ assâ? Makâ kâiñ nâ. Tukâ ani kâiñ assâgi? Ani khaiñ (*or* kiteñ) assâ? Baglâr yeklo (*or* yek monis) assâ; poje, kõn assâ. Pmâno sâkâl assâ, takâ âpoi. Ariyeklo pătkañ aşartâ. Ariyekleâk Devâçi kâkult zâi.

*Reflexive and Emphatic Pronouns*

âstri, -e = woman (*f.*)

beţai = offer

Kõn yetâ moja sangatâ? Âuntz, saibânu. Koçâk âpoitât,

makāgi? Uī tukātz āpoitāñ. Āpuņatz yetāñ. Somi Jezu Kristatz sārgārtāun āilo amōa pasun. Ti āstri tuji āuoigi? Titz (*proprio quella*). Yēkātz (*only one*) diis sāgleñ kām pād kārtā. Tuji āuoi borigi? Boritz (*truly good*). Kōņso bāuk tukā zāi? Uōtz (*proprio questo or questo solo*). Moja Devā, āuñ tukā makātz sāglōtz (*tutto quanto*) beñaitāñ.

### *Correlative Pronouns*

Rupoi, -a = Rupec (*m.*)

Kitle rupoi makā tittle tukā assāt. Kedeñ vōd mojeñ gār, todeñ vōd tujeñ gār. Zo kōp pātkānt mortā, to yemkandānt (*he'll*) vetā. Zāssi tuji kōñi sārgār zatā, tāssi sauñsārānt zāuñ (*be done*). Kāssō to tāssi ti

## CHAPTER IV. VERBS

### Art. I. Verbs in general and their Conjugation

#### § 1. Preliminary Observations

1. We may reduce all Conjugations to one; because we may find a paradigm, according to which all the different kinds of Verbs are modified, except a few irregular Verbs.

2. The different Tenses and Moods will appear from the Conjugation itself. I was obliged to introduce or rather to give a name to Tenses or Moods, which do not exist in English and Latin.

3. Some Tenses have in some persons three terminations according to the gender. These Tenses are chiefly those which end in the 1st Person Singular in oñ. I say chiefly, because sometimes also Tenses ending in āñ have three terminations for one person.

4. There is not a perfectly passive form; but, on the contrary, there are two forms, one for the affirmative, the other for the negative Verb; *e. g.* I say, I do not say.

6. The First Person Singular, if it ends in a vowel, is nasal. The Neuter is nasal in all persons ending in a vowel.

6. The forms ending in -ea, -eat, -eo, (or -ya, -yat, -yo) have the accent upon the last vowel (a, o), the forms ending -ai, -aui (or aoi) have the accent upon a, i. e. upon the penultimate vowel. If there be any exception, it will be indicated.

## § 2. Formation of Tenses

First find the root, namely that part of the Verb from which all Tenses may be derived by addition, and which, consequently, remains in all Tenses. This root usually is found pure in the 2nd Person Singular Imperative. The root is given in the Dictionary; to it add the following terminations<sup>1)</sup>:

### I. Affirmative form

#### A. Indicative Mood

<i>Present.</i>	<i>Sing.</i>	1) -tañ	2) -tai	3) -tā
"	<i>Plur.</i>	1) -taoñ <sup>2)</sup>	2) -tāt	3) -tāt
<i>Imperfecte.</i>	<i>Sing.</i>	1) -taloñ (m.)	-taliñ (f.)	-taleñ (n.)
"	"	2) -taloi (m.)	-tali <sup>3)</sup> (f.)	-taleiñ (n.)
"	"	3) -talo (m.)	-tali (f.)	-taleñ (n.)
"	<i>Plur.</i>	1) -taleaoñ	2) -taleat	
"	"	3) -tale (m.)	-taleo (f.)	-taliñ (n.) <sup>4)</sup>

<sup>1)</sup> These are the ordinary terminations; yet euphony may require some change; e. g. "rau" does not require "ank" in the supine as other Verbs, having already "u", but only "ak" etc.; "di" has "din" not "dian" in the Contingent Future.

<sup>2)</sup> Or "tauiñ", and so whenever this termination "aoñ" of the 1st Person Plural occurs, and this consequently must be understood, although not written expressly.

<sup>3)</sup> This "i" is pronounced nearly "li"; we might write also "li", and so whenever this termination "i", 2nd Person Feminine, occurs.

<sup>4)</sup> The three terminations of the 3rd Person are, according to the Adjectives, so "o" (m.), "i" (f.), "eñ" (n.) in the Singular, "o" (m.), "eo" (f.), "iñ" (n.) in the Plural.

*Past.* (in Latin: *amavi*, in Italian: *amai*)

" *Sing.* 1) -loñ (*m.*), -liñ (*f.*), -leñ (*n.*)

" " 2) -loi (*m.*), -li (*f.*), -leiñ (*n.*)

" " 3) -lo (*m.*), -li (*f.*), -leñ (*n.*)

" *Plur.* 1) -leuñ, 2) -leat

" " 3) -lo (*m.*), -leo (*f.*), -liñ (*n.*)

*Perfect.* ("I have loved" in English, *ho amato* in Ital.)

" *Sing.* 1) -lañ (*m.*), -liañ or -leañ (*f.*),<sup>1)</sup> -laiñ (*n.*)

" " 2) -lai (*m.*), -liai or -leai (*f.*), -laiñ (*n.*)

" " 3) -la (*m.*), -lia or -lea (*f.*), -laiñ (*n.*)

" *Plur.* 1) -leauñ or -leaoñ 2) -leat

3) -leat (*m. f.*), -leant (*n.*)

*Past Perfect.* (Latin *amaveram*). Usually this Tense is made by doubling the *l* of the Past; *e.g.* "zalo, zallo; kelo, kello"; and then it is conjugated just as the Past. If this cannot be done on account of the nature of the consonants, *o* is inserted between the two *l*; *e.g.* "tsäl = walk"; *Past* "tsal-lo"; *Past Perfect* "tsal-o-lo"; others, chiefly Brahmins, in this case instead of inserting *o* between the two *l*, add to the root "ulloñ" or "alloñ" *etc.*, *e.g.* "nid-ulloñ = I had slept". The Conjugation of "ulloñ" in the different persons is the same as the Conjugation of "-loloñ"; so we get

*Sing.* 1) -loloñ, -leliñ, -leleñ<sup>2)</sup> or -ulloñ, -ulliñ, -ulleñ

" 2) -loloji, -leli, -leleiñ or -ulloi, -ulli, -ulleiñ

" 3) -lolo, -leli, -leleñ or -ullo *etc.*

*Plur.* 1) -leleaoñ, 2) -leleat, 3) -lele, -leleo, -leliñ or -ulleauñ *etc.*

*1st Fut. Absol. Sing.* 1) -toloñ, -teliñ, -teleñ<sup>3)</sup>

" " 2) -toloji, -teli, -toleiñ

" " 3) -tolo, -teli, -teleñ

" *Plur.* 1) -teleaoñ, 2) -teleat, 3) tele, -teleo, -teliñ.

<sup>1)</sup> Both "liañ" and "leañ" *etc.* may be used; in Kanarese it should be written "lyañ", which may be rendered either by "leañ" or "liañ".

<sup>2)</sup> The first "o" is changed into "u" in the Feminine and Neuter Singular, and in the Plural for all three Genders.

*2nd Fut.* Seldom used, yet if required, is thus:

*Sing.* 1) -an<sup>1)</sup> (sometimes "-in"), 2) -ăi (or -îi), 3) -it (or "-at" if the 1st Person is "-an").

*Plur.* 1) -uă, 2) -ăat (or -îat), 3) -tit.

Sometimes the Future Contingent followed by "zaleăr", may be used instead of this form; e.g. "mărit zaleăr = si percuterit"; sometimes, though very seldom, the following form is used, namely the Past Participle of the Verb followed by the 1st Future of the Verb "assă=is", just as in Italian in some Verbs; e.g. *sard andato=gelo astoloă*.

*Contingent Future*, very frequently used, has the same form as the 2nd Future in *2a*.

### B. Imperative Mood

*Sing.* 1) -uă, or -ungi (*rare*)

" 2) the pure root

" 3) -undi, or -uă

*Plur.* 1) -yaă, (-iaă) or -uă

" 2) -a or -ya (-ia)

" 3) -undit, or -uă

### C. Optative Mood

*Present.* "-uă" in all persons; e.g. "Deu boreă kăruă = *Deus faciat bonum*". This very form is sometimes used as a pure Subjunctive.

*Imperfect.* The 1st Conditional (see below) with "puro", or with "boreă assălleă" or sometimes only the Conditional is used; e.g. "to nileăr puro = *utinam is veniret*" or "to nileăr! = *si veniret!*"

*Past.* (Corresponding to the Latin *utinam hoc fecissem!*). The Past Conditional is used; e.g. "ôh to ailo asleăr! = *utinam venisset!*"<sup>2)</sup> "Puro" or "boreă assălleă" may be added.

<sup>1)</sup> Some castes pronounce "-ău" in the 1st Person, "-ăi" in the 3rd Person.

<sup>2)</sup> "Ailo" is declined as an Adjective of 3 terminations, "asleăr" is indeclinable.



# D. Subjunctive Mood

*Present.* "uñ" in all persons. It is very seldom used as a pure Subjunctive; instead of it the Indicative Present is used, or the Gerund, or some other Tense.

*Imperfect.* Corresponding to the Latin *ut amarem* (*ut* expressing aim, Ital. *affinchè*).

*Sing.* 1) -soñ (*m.*), -siñ (*f.*), -señ (*n.*)

3) -so (*m.*), -si (*f.*), -señ (*n.*)

*Plur.* 3) -se (*m.*), -seo (*f.*), -siñ (*n.*)

The 2nd Person Singular and 1st and 2nd Plural are not used. An euphonical *a* or *i* is usually inserted between the root and these terminations.

*Past and Perfect.* I do not remember to have ever heard it. It is expressed by the Indicative or by the Past Participle *etc.*; yet for this Perfect sometimes the Future Contingent may be used, followed by the Conditional Tense; *e.g.* "sikñ zalgar = si didicerit". (See the Appendix to the Grammar.)

*First or Present Conditional,* "leñ" in all persons.

*Second or Past Conditional* is formed by the Past Participle in *lo*, followed by the First Conditional of "assā" or of "zatā".

*First Conditionalum,* (as the 2nd part in the sentence "if you studied, you would learn") the form of the 2nd Future in *-an*, *-ñ* *etc.* is used.

*Second or Past Conditionalum,* (as the 2nd part in the sentence "if you had studied, you would have learnt") is formed by the Present Participle in *-tolo* (or, shortened, in *-to*) and the Past of "assā".

Instead of the given form of the Present Conditional sometimes some other form is used; *e.g.* instead of "sikloñ = if I learnt", the 2nd Person Plural Imperative with the Conditional of "assā" is used: "sika zalgar", and instead of the Past Conditional as above given, the termination "-leñ" is used, *etc.* but the above given forms are the most common.

# E. Potential Mood

It expresses possibility, probability *etc.*

*Present.* There are three forms: 1) "iye", or "iyet", or

2) "tank-tā= is possibile" added to the Supine, or, 3) "puro" added to the Supine.

*Past.* Add to "-iye" or "-iyet"<sup>1)</sup> the Past of "assā" i. e. "assalleñ", or we may also add the Past of "tanktā" to the Supine.

*Future.* 1) the Present is used also for the Future, or 2) the same terminations as in the 2nd Future in "an", or 3) add to the Present (-iyet) the Future of "zatā" or of "assā", or 4) add the Future of "tanktā" to the Supine.

#### F. Necessary Mood

It expresses the necessity of doing something.

To express necessity zāi is used: zāi alone means "is necessary"; e. g. "I am in need of the grace of God=makā devāci kurpā zāi".

To show a particular necessity, this zāi is added to the root of the required Verb after having inserted sometimes, on account of euphony, an a or i between the root and zāi. This is for the Present and Future. For the Past it seems that the Past of the Potential Mood, which should have also the meaning of necessity, is used by some. Yet I doubt about it. I would rather use the Future Gerund Passive, given above, called in Latin *Gerendivus* with the Past of "assā"; e. g. "karḍeñ assalleñ=faciendum erat or fuit". See below the Periphrastic Conjugation. This periphrastic form, to express necessity, can be used also in the Present and Future. Or we may express the Past by adding the Past of "zatā" or of "assā" to the Present; e. g. "kārīzāi assalleñ"; the Future may be expressed also by adding the Future or "zatā" or of "assā" to the Present of this Mood.

#### G. Indefinite or Infinitive Mood

About this Mood it is difficult to speak, if we keep the denominations of the Latin or English Grammar, as there is a great difference between the English and Konkani Indefinite; nevertheless, for the present, I think we may say thus:

<sup>1)</sup> We might say also "-iyeto, -ti, -teñ".

*Absolute Indefinite.* I call by this name the Infinitive which we would express in Latin saying: "*to legere*—*il legere*" as in the sentence *ridere* (or *risus*) *abundat in ore stultorum*. These are the terminations: -so (*m.*), -či (*f.*), -čeň (*n.*), or -unso, -unči, -unčeň<sup>1)</sup>.

The form in -unso is used chiefly for Causative Verbs and for those which, although not Causative, have a similar form in *ai* or *ei*; *e.g.* "ulei=speak"; "uleunčeň=to speak," or end in a vowel.

*Supine.* I call Supine the Infinitive preceded by the Italian *per* (to show aim) or the Latin *ad amandum, ut amarem*, or the true Supine, (*eo ambulatum*), though sometimes it has the same meaning as the Absolute Indefinite. The termination of the Supine is -unk, and is not declined. Sometimes instead of the Supine in "-unk", the Dative of the Absolute Infinitive is used, *e.g.* "ulounčeňk šilo = he came to speak".

All these are Present Infinitives: there is no Past Indefinite Mood, nor a pure and simple Future Infinitive Mood, though this can be expressed by some periphrasis, chiefly by resolving the Infinitive into a Finite Mood by "-moň=that", as in Latin; *e.g.* *spero eum venturum esse* may be resolved into *spero quod ipse veniet*.

## II. Participles

*Present.* (-ns in Latin). 1) "-tolo (*m.*), -teli (*f.*), -teleň (*n.*)"; 2) "-ta to, -ta ti, -ta teň". This is not a true Participle, but the 2nd part of a correlative sentence in which the Relative Pronoun is simply omitted, without changing the construction: hence that -ta of "-ta to" is the termination of the 3rd Person Singular Present Indicative; hence in the Plural 2nd and 3rd Person it becomes "-tat te", not "-ta te". See below in the Syntax a more distinct explanation; 3) "-so, -či, -čeň", the same as the Infinitive; or "-unso, -unči, -unčeň," if the Infinitive

<sup>1)</sup> More exactly "-šo, -čš, -čšň" and "-unšo, -unčš, -unčšň" in order not to confound this termination with "-so" quasi Diminutive.

has this termination; 4) "ta" used chiefly in composition with "astanañ = being", to form the Gerund.

*Past.* 1) "-lo, -li, -loñ"; 2) "-un", if the root ends in u or nã, or if euphony requires, only n is added.

*Future.* "-so, -či, -čeñ" (or "-unso, -či, -čeñ", for the Verbs which have the Infinitive in "unso").

### I. Gerunds

*Present.* -tanañ or -tastanañ.

*Imperfect.* -un (or n, see above).

*Past.* 1) -tãts.

" 2) -un (or n, see above).

*Future* (passive) -so, -či, -čeñ in Latin *amandus*, -a, -um (or -unso as before).

## II. Negative form

There are many ways of expressing a Verb in the negative form. I give that which is more common here in Mangalore and the neighbourhood.

### A. Indicative Mood

*Present.* It is formed by adding to the root [after having inserted sometimes (see below) a or i] the negative particle na, giving to it the termination of the affirmative form of the Present.<sup>1)</sup> Thus we get:

*Sing.* 1) -nãñ, 2) -nai, 3) -nã

*Plur.* 1) -nãoñ, 2) -nãnt, 3) -nãnt (instead of -nãt).

*Imperfect.* Insert na between the root (with the euphonical a or i, if required) and the terminations of the affirmative form, with some modifications which will appear from the paradigm of the Imperfect to be given now.

*Sing.* 1) -natloñ, -natliñ, -natleñ; or -natuloñ, -nataliñ, -nataleñ.

<sup>1)</sup> For the sake of brevity I call negative root, the root of the affirmative form followed by "na" with the insertion, often, of the euphonical "a" or "i".

*Sing.* 2) -natloi, -natli, -natleiñ, *or* -natuloi, -natali, -nataleiñ; 3) -natlo, -natli, -natleiñ, *or* -natulo, -natali, -nataleñ;

*Plur.* 1) -natleacuñ, *or* -natuleacuñ (*m.*), -nataleacuñ (*f. n.*);

2) -natleāt, *or* -natuleāt (*m.*), -nataleāt (*f. n.*);

3) -natle, -natleo, -natliñ, *or* -natule (*m.*), -nataleo (*f.*), -nataliñ (*n.*)

*Past and Perfect.* Add *na* to the Supine giving to it the terminations of the affirmative form (but Plural 2nd and 3rd Person "*-nānt*").

*Past Perfect.* Add "*-natullo*", *or* "*-natlo*" *or*, better, "*-natullo*" (conjugated as the Imperfect) to the Supine.

*Contingent Future.* Add the Contingent Future affirmative of "*zātā*" to the negative root. Sometimes the negative form of the Absolute Future is used also for the Contingent Future negative.

*1st and 2nd Future.* Add to the root *-so*, *-āi*, *-āēñ* (according to the gender), and after it the negative "*-nā*" giving to it the terminations of the Present. If a Verb has the root ending in a vowel, then in the Negative Future it takes "*-uñsonā*", "*-uñčinā*", "*-uñčenā*", instead of "*-sonā*", "*-čina*", "*-čenā*"; but if this Future means a resolution of the will, such a Verb takes "*-sonā*" *etc.* as the others; *e.g.* "*pīe=drink*", "*pieunsonāñ=I shall not drink*", "*pieasonāñ=I will not drink*", (although I were compelled to drink); "*ye=come*", "*yeuñsonāñ=I shall not come*"; "*yesonāñ=I will not come*".

## B. Imperative Mood

*Sing.* 1st Person may be expressed by the negative form of the Potential or Necessary Mood (see below), or add "*zauñ*" to the negative root.

2nd Person, add "*naka*" to the root.

3rd Person, as the 1st Person, or add to Negative root "*zāundi*" *or* "*zāuñ*" (Imperative of "*zātā*"), inserting, if required, *a* or *i*.

*Plur.* 1st, As the 1st Person Singular.

„ 2nd, Add “nakāt” to the root.

„ 3rd, As the 1st Person, or add to the negative root the Imperative of “zatā” (zāundit or zāuñ).

### C. Optative Mood

*Present.* Not commonly used. If really required, I would add “zāuñ” to the negative root in all persons, i.e. as one of the forms of the Negative Imperative. Also the Imperfect Optative might be used for the Present.

*Imperfect.* The same as the 1st Conditional Negative (see below) followed by “puro” or “boreñ assālleñ”.

*Past.* The same as the Past Conditional Negative (see below), followed by “boreñ assālleñ”, or “puro”, or only the Past Conditional Negative.

### D. Subjunctive Mood

*Present* seems not to be used; if it occurs in English, some other Tense is used in Konkani. Perhaps “zāun” added to the negative root may be used.

*Imperfect* is formed by adding the terminations of the affirmative form to the negative root.

*1st Conditional.* Add the 1st Conditional of “zatā” to the negative root.

*2nd Conditional.* Add to the Present Participle Negative the Conditional of “zatā” (zaleār).

*1st Conditionatum,* as the 1st Future Negative or as the Contingent Future Negative.

*2nd Conditionatum,* add to the root “tonā” (in one word), and, if you like, besides “tonā” add the Past of “assā”

*Perfect.* Sometimes it may be expressed by the negative root, followed by “zaleār”; yet this is rather a particular case than a Perfect, corresponding generally to the Latin Subjunctive Perfect: hence, if required, some other tense must be used. (See Appendix.)

### E. Potential Mood<sup>1)</sup>

*Pres.* There are three forms: 1) "naye" (with the euphonical a or i); 2) "tankauā" added to the Supine affirmative; 3) "nozo" added to the Supine.

*Future.* 1) Add to the negative root the Potential Future of "zatā (zāin)," or 2) add "nozo zateleñ" to the Supine, or 3) add the Future of "tankanā" to the Supine.

*Past.* 1) Add the Past of "assā" to the first form of the Present Potential Mood, or 2) use the Past "nozo" (nozo zaleñ) added to the Supine, or 3) add the Past of "tankanā" to the Supine.

### F. Necessary Mood

This Mood is not exactly Necessary Mood, in the negative form, but the contrary or quite opposite to the Necessary, i. e. Impossible; hence it should be called Impossible Mood, yet in order not to multiply Moods, I retain the same word "Necessary."

*Pres.* "Nozo" added to the Supine, or sometimes to the pure root. For the other tenses, I think, we might use the "gerundivus" with the required tense of "assā"; or also we may add the required Tense (Past or Future) of "assā" or of "zatā" to the Present Negative of this Mood.

### G. Indefinite Mood

*Absolute Indefinite* is not commonly used; if required, the Negative Present Conditional might be used; sometimes the Negative form of the Supine (see hereafter) may be also used. Very often a periphrasis may be used; e. g. "not to sleep = nidanāstanañ rāunčēñ", *lit.* "to remain without sleeping."

*Supine.* 1) Add na to the Affirmative Supine, or 2) add "zāunk" to the negative root.

<sup>1)</sup> The negative form of the Potential coincides mostly with the negative form of the Necessary Mood, as will appear from the paradigm.

## H. Participles

*Pres.* -natlo, -natli, -natleñ, or -natulo, -natali, -nataleñ.

*Past.* -natullo, -natalli, -natalleñ.

*Fut.* -sonā, -činā, -čēnā, or -uñsonā etc. (see above).

## I. Gerunds

*Present* "nastanañ (after having inserted the euphonical *a* or *i*, if required).

*Imperfect.* There is no proper form; if required, resolve it into the Past Participle or some other form, chiefly into the Negative Present Gerund in "nastanañ".

*Past.* Add "zatāts (Affirmative Past Gerund of "zatā") to the negative root.

*Future.* -sonā, -činā, -čēnā, or -uñso etc. as above, declined as the Affirmative Gerund: ("nā" indeclinable).

1) Besides the given Tenses or forms of Tenses there are some other, not so important Tenses or forms: they may be indicated, some at least, in the examples of the Conjugation or in the following observations.

2) Under certain Tenses or Moods I have put some forms, which seem not to belong properly to that Tense or Mood; e. g. "tāktā" preceded by the Supine is called Potential. I did so, in order not to multiply Moods and Tenses without an urgent necessity.

## § 3. Conjugation of the Auxiliary Verbs "zatā" and "assa"

As in the Conjugation, the two Verbs "zatā" and "assa" are required, I put first these two Verbs, though they are irregular: "zatañ = I become"; "assañ = I am".

### "Zatā"

#### I. Affirmative form

##### A. Indicative Mood

*Present. Sing.* 1) zatañ, 2) zatai, 3) zatā;

*Plur.* 1) zatauñ, 2) zatūt, 3) zatāt.

*Imperf. Sing.* 1) zataloñ, zataliñ, zataleñ;

" 2) zataloi, zatali, zataleiñ;

" 3) zatalo, zatali, zataleñ.



*Plur.* 1) zataleaoñ, 2) zataleāt,

„ 3) zatale, zataleo, zataliñ.

*Past. Sing.* 1) zaloñ, zaliñ, zaleñ;

„ 2) zaloj, zali, zaleiñ;

„ 3) zalo, zali, zaleñ.

*Plur.* 1) zaleaoñ, 2) zaleāt, 3) zale, zaleo, zaliñ.

*Perfect. Sing.* 1) zalañ, zaleañ, zalañ;

„ 2) zalai, zaleai, zalaiñ;

„ 3) zala, zalea, zalañ.

*Plur.* 1) zaleaoñ, 2) zaleāt,

3) zaleāt (*m. f.*), zaleānt (*m.*)

*Past. Perfect.* zalloñ (*conjugated as "zaloñ"*).

*1st Fut. Absol. Sing.* 1) zatoloñ, zateliñ, zateleñ;

2) zatoloi, zateli, zateleñ;

3) zatolo, zateli, zateleñ.

*Plur.* 1) zateleaoñ, 2) zateleāt,

3) zatele, zateleo, zateliñ.

*2nd Future and Conting. Future:*

*Sing.* 1) zāin, 2) zāi, 3) zāit;

*Plur.* 1) zauñ, 2) zašāt, 3) zatit.

*Another 2nd Absol. Future is this: zato, (-i, -eñ) assoloñ (-i, -eñ) etc. as the Past of "assā", and "zato" as an Adjective of three terminations.*

#### B. Imperative Mood

*Sing.* 1) zauñ,

„ 2) zā,

„ 3) zauñ or zaundi;

*Plur.* 1) zauñ,

„ 2) zayā,

„ 3) zauñ or zaundit.

#### C. Optative Mood

*Pres.* zauñ! or zata zauñ, in all persons.

*Imperf.* zaleār puro!

*Past.* zalo zaleār! or zalo zaleār puro!

#### D. Subjunctive Mood

*Pres.* zauñ, or zata zauñ, in all persons.

*Imperf. Sing.* 1) zaissoñ, zaisiñ, zaisseñ; 3) zaisso, zaisi, zaisseñ.

*Plur.* 3) zaisso, zaisseo, zaisiñ.

*1st Conditional.* zaleär.

*2nd* „ zalo asleär, or zalo-zaleär, zali asleär etc.

*1st Conditionatum, Sing.* 1) zain, 2) zači, 3) zait.

*Plur.* 1) zauñ, 2) začat, 3) zatit.

*2nd* „ *Sing.* 1) zatoñ, zatiñ, zateñ;

2) zatoi, zati, zateiñ;

3) zato, zati, zateñ.

*Plur.* 1) zateoñ, 2) zateät,

3) zate, zateo, zatiñ.

#### E. Potential Mood

*Pres.* 1) zaviet, or 2) zaunk puro (=it may be), or 3) zaunk tanktä.

*Past.* 1) zaunk puro assaleñ, or 2) zaunk tank assali, or 3) zaviet assaleñ.

*Future.* 1) zaviet, or 2) zain, zači etc. (as the Cont. Fut.) or 3) zaviet astelen, or 4) zaunk tank asteli.

#### F. Necessary Mood

*Pres.* zäizäi (compound of "zä" root of "zata" the euphonic "i" and "zäi—it is necessary").

*Past.* zäizäi zaleñ.

*Future.* zäizäi zateleñ.

#### G. Infinitive Mood

*Absolute.* zäiso, zäisi, zäiseñ or better, zauñso, zauñči, zauñčeñ.

*Supine.* zaunk.

#### H. Participles

*Pres.*

*Future.* | zutolo, zatali, zateleñ, or zauñso, zauñči, zauñčeñ.

*Imperf.* zatalo, zatali, zataleñ.

*Past.* zalo, zali, zaleñ.

" *Perfect (or also emphatic).* zallo, zalli, zalleñ.

### I. Gerunds

*Pres.* zalanāñ. *Imperf.* zaun. *Past.* zatāts.

## II. Negative form

### A. Indicative Mood

*Present. Sing.* 1) zaināñ, 2) zainai, 3) zainā.

" *Plur.* 1) zainaoñ, 2) zainānt, 3) zainānt.

*Imperf.* zainatuloñ etc., as the *Imperfect Negative* of "assā".

*Past & Perfect.* zaunknāñ, zaunknei etc. (as the *Present*).

*Past Perfect.* zaunknatulloñ etc. (as the *Imperfect*.)

*1st & 2nd Future Sing.* 1) zasonāñ, začināñ, začēññāñ;

2) zasonāi, začināi, začēññāi;

3) zasonā, začinā, začēññā.

*Plur.* 1) začēññauñ, začēññauñ, začēññauñ;

" 2) začēññānt, začēññānt, začēññānt;

" 3) " " "

or zaunsonāñ, zaunčināñ zaunčēññāñ,

etc. as explained above.

Another 2nd Future is this: "zatonā (zatinā, zatenā) asso-  
loñ" etc. as the *Past* of "assā", added to "zato"  
declinable.

*Ent. Cont.* 1) zainā zaiu; 2) zainā zači, etc. only the  
2nd part is conjugated, h.e. as the *Affirm. Cont.*  
*Future*.

### B. Imperative Mood

*Sing.* zauñnakā, *Plur.* zauñnakāt, or zainā zauñ, in all  
persons, (or zainā zaundi, zainā zaundit, in the 3rd person).

### C. Optative Mood

*Pres.* zainā zauñ, in all persons.

*Imperf.* nāzaleār purō!

*Past.* zainātullo zaleār! zainatālli zaleār, etc.

#### D. Subjunctive Mood

*Pres.* zauñinā, or zainā zauñ.

*Imperf.* zaisonāñ, zaisināñ, zaisonāñ etc. (as the *Affirm.*  
*Imperfect with the addition of "na"*).

*1st Conditional.* nāzaleār.

*2nd* " zainātullo zuleār.

*1st Conditionatum.* zauñso nā (as the *Future*).

*2nd* " *Sing.* 1) zatonāñ, zatināñ, zatonāñ,  
2) zatonai, zatinai, zatonai etc.

(as the *Affirm. 2nd Condit. with the addition of "na"*).

#### E. Potential Mood

*Pres.* 1) "nozo" (the same as the Necessary Negative), or  
2) the Present Indicative Negative "zainā", or  
3) zaunaye, or 4) zaunk tankanā, or 5) zaunk nozo.

*Past.* 1) zaunaye assgleñ, 2) zaunk nozo assgleñ,  
3) zaunk tank natpli.

*Future.* 1) as the Conting. Fut. or 2) zaunaye zateleñ, or  
3) zaunk tank aščinā.

#### F. Necessary Mood

*Pres.* nozo, or zaunk nozo.

*Past.* nozo zaleñ, or zaunk nozo zaleñ.

*Future.* nozo zateleñ, or zaunk nozo zateleñ.

#### G. Infinitive Mood

*Absolute.* zauñsonā, zauñčinā etc.

*Supine.* zaunknā.

#### H. Participles

*Pres.*

*Past.* { zaunknatulo or zauñso nā, zaunknatpli etc.

*Future*

#### I. Gerunds

*Pres.* zainastanāñ.

*Past.* nā zatāts<sup>1)</sup>.

<sup>1)</sup> There are three other Auxiliary Verbs, viz. "zāñ, nozo, tanktā". "Zāñ" and "nozo" have no proper Conjugation; the required Tense of "zāñ" or "zātā" is added to them (see § 7 of the 2nd Art); "tanktā" is regular, except that it is often resolved chiefly in the Past and Future into "tank assā etc.=power is etc."

“Assā”<sup>1)</sup>

**I. Affirmative form**

**A. Indicative Mood**

*Present. Sing.* 1) assaṇ, 2) assai, 3) assā;

*Plur.* 1) assauṇ, 2) assāt, 3) assāt.

*Imperfect<sup>2)</sup> Sing.* 1) astaloṇ, astaliṇ, astaleṇ;

“ 2) astaloi, astali, astaleiṇ;

“ 3) astalo, astali, astaloṇ.

*Plur.* 1) astaleauṇ, 2) astaleāt,

3) astale, astaleo, astaliṇ.

*Past Sing.* 1) assoloṇ<sup>3)</sup>, assaliṇ, assaleṇ;

“ 2) assoloi, assali, assaleiṇ;

“ 3) assolo, assali, assaleṇ.

*Plur.* 1) assaleauṇ, 2) assaleāt,

3) assale, assaleo, assaliṇ.

*Perfect:* not used.

*Past Perfect.* asololoṇ or assolloṇ, assolliṇ, assalleṇ etc.  
as the Past.

*1st Absol. Future Sing.* 1) astoloṇ, asteliṇ, asteleṇ;

“ 2) astoloi, asteli, asteleiṇ;

“ 3) astolo, asteli, asteleṇ.

*Plur.* 1) asteleauṇ, 2) asteleāt,

“ 3) astele, asteleo, asteliṇ.

*2nd Absol. Future and Conting. Future*

*Sing.* 1) assan, 2) aṣṣi, 3) assat;

*Plur.* 1) assuṇ, 2) aṣṣāt, 3) astit.

<sup>1)</sup> According to the Kanarese we should write “asa”; in order to prevent a wrong pronunciation of the a, I prefer to write “assa”.

<sup>2)</sup> This Tense is not often used; instead of it, the Past is used.

<sup>3)</sup> or assalo. The pronunciation of the End vowel (also in the other persons) is not settled: we might perhaps write “ā or a” instead of “a”. The most simple way would be to write the 2nd vowel of Perfect Past and Simple Past, always “e”.

Another 2nd Future is this:

- Sing.* 1) asto (-i, -eñ), assolon (-iñ, -eñ),  
 2) " " assoloi (-i, -eñ),  
 3) " " assolo (-i, -eñ);  
*Plur.* 1) aste (-eo, -iñ) assale (-eo, -iñ),  
 2) " " assaleñ,  
 3) " " assale (-eo, -iñ).

#### B. Imperative Mood

- Sing.* 1) assun, 2) ñs, 3) assundi;  
*Plur.* 1) assun, 2) assa (*not often used*),  
 3) assundit,  
*or* astañ zañ, *in all persons.*

#### C. Optative Mood

- Pres.* assun, *or* astañ zañ.  
*Imperf.* asleñ puro.  
*Past.* assolo (assali, assaleñ) zaleñ puro.

#### D. Subjunctive Mood

- Pres.* assun, *or* astañ zañ *in all persons.*  
*Imperf. Sing.* 1) assasson assasson, assasson,  
 3) assasso, assassi, assasson,  
*Plur.* 3) assasse, assassoo, assasson.  
*1st Conditional.* asleñ.  
*2nd* " assolo, (assali, assaleñ) zaleñ.  
*1st Conditionatum.* assan *etc. (as the 2nd Future).*  
*2nd* " *Sing.* 1) aston, astiñ, aston,  
 2) astoi, asti, asteñ, *etc. (as zaton).*

#### E. Potential Mood

- Pres.* 1) assayet, *or* asuyet 2) assunk tanktã,  
 3) assunk puro.  
*Past.* 1) assunk tank assali, 2) assunk puro assaleñ.  
*Fut.* 1) asayet, 2) assan (*as the Cont. Fut.*)  
 3) assayet asteleñ, 4) assunk tank asteli.

## F. Necessary Mood

*Pres.* asazāi.

*Past.* asazāi asalleñ.

*Fut.* asazāi, or asazāi asteleñ.

## G. Infinitive Mood

*Absolute Infinitive.* asso, aš-či, aš-čen.

*Supine.* assunk.

## H. Participles

*Pres.* 1) astolo, asteli, asteleñ, 2) astāñ.

*Imperf.* astalo, astali, astaleñ.

*Past.* assolo, assali, assaleñ.

*Past Perfect.* assollo, assalli, assalleñ.

*Fut.* as-so aš-či, aš-čen, or astolo, asteli, asteleñ.

## I. Gerunds

*Pres.* astanañ or astāñ.

*Imperf.* assun.

*Past.* astūts.

# II. Negative form

## A. Indicative Mood

*Present.* There are two forms, i. e. if it means

1) to be in a place, or 2) simple existence, the form is thus:

*Sing.* 1) nāñ, 2) nāi, 3) nā.

*Plur.* 1) nūñ, 2) nūnt, 3) nānt.

If it means quality, e. g. "Peter is not good", the form is thus:

*Sing. & Plur.* nāiñ or nāñ.

*Imperf. Sing.* 1) natuloñ, nataliñ, nataleñ, or  
natloñ, natliñ, natleñ;

„ 2) natuloi, natali, nataleiñ, or  
natloi, natli, natleiñ;

„ 3) natulo, natali, nataleñ, or  
natlo, natli, natleñ.

*Plur.* 1) natleaoñ, 2) natleāt, 3) natle, natleo, natliñ; *or* 1) natleaoñ, 2) natleāt, 3) natle, natleo, natliñ.

*Past & Perfect.* asunknāñ *or* asoñnāñ, asunknai *etc.* (*as the Present*).

*Past Perfect.* asunknatulloñ *etc.* (*as the Imperfect*).

*1st Absol. Fut. Sing.* 1) asoñnāñ (*m.*), aščiñnāñ (*f.*),

aščeñnāñ (*n.*)<sup>1)</sup> (*n.*)

„ 2) assonai (*m.*), aščinai (*f.*), aščeñnai

„ 3) assonāñ (*m.*), aščināñ (*f.*),

aščeñnāñ (*n.*),

*Plur.* 1) aščenāoñ, (*m.*), aščeonāoñ, (*f.*),

aščiñnāoñ (*n.*)

„ 2) aščenānt (*m.*), aščeonānt (*f.*),

aščiñnānt (*n.*)

„ 3) aščenānt (*m.*), aščeonānt (*f.*),

aščiñnānt (*n.*)<sup>2)</sup>.

*2nd Fut.* astonāñ (*astināñ*, *astenāñ*) assolōñ *etc.* *as the*  
2nd Future Affirmative, except that you add *-nāñ*  
to the first part.

*Conting. Future.* assanāñ zāñ, assanāñ zāñi *etc.* (*as the*  
*Conting. Future of "zatā"*).

#### B. Imperative Mood

*Sing.* 1) assanāñ zāñ, 2) assanakā, 3) assanāñ zāñdi.

*Plur.* 1) assanāñ zāñ, 2) assanakāt, 3) assanāñ zāñdit,  
*or* aščeñ nā, *in all persons*;

*or Sing.* 1) assuñ nakā,

„ 2) assa nakā,

„ 3) assuñ nakā, *or* assundi nakā.

*Plur.* 1) assuñ nakā,

„ 2) assa nakāt,

„ 3) assuñ nakā, *or* assundit nakā.

<sup>1)</sup> This "š" followed by "č" is pronounced like a Latin hard s as in *assir*; I use "š", because this letter "š" renders this hard "s" better than s, or any other letter. (See p. 4.)

<sup>2)</sup> This form is used sometimes also as 2nd Future.



### C. Optative Mood

*Pres.* assanāñ zāuñ, *in all persons and numbers.*

*Imperf.* nāñ asleār *or* assanāñ zaleār.

*Past.* natullo (-i, -eñ) zaleār.

### D. Subjunctive Mood

*Pres.* assanāñ zāuñ, *or* "assuñ nāñ" *in all persons.*

*Imperfect. Sing.* 1) assanāsoñ, assanāsiñ, assanāsoñ;

" 3) assanāso, assanāsi, assanāsoñ.

*Plur.* 3) assanāso, assanāso, assanāsiñ.

*1st Conditional.* nāñ asleār, *or* assanāñ asleār.

*2nd* " natullo (-i, -eñ) zaleār.

*1st Conditionatum. Sing.* 1) asoññāñ, aščiññāñ, aščeññāñ  
*etc. (as the Future).*

*2nd* " *Sing.* 1) astoññāñ, astiññāñ, asteññāñ.

" 2) astonnai, astinai, asteñnai,

" 3) astonāñ, astināñ, asteñnāñ.

*Plur.* 1) astenāñ, astenāñ, astiññāñ,

" 2) astenānt, astenānt, astiññānt.

" 3) astenānt, astenānt, astiññānt.

### E. Potential Mood

*Pres.* 1) asunaye, 2) assunk tankanāñ, 3) assunk nozo.

*Past.* 1) asunaye asspleñ,

" 2) assunk nozo zaleñ,

" 3) assunk tank natpli.

*Fut.* 1) assanāñ zāñ, assanāñ zāči *etc. (see Cont. Future of "zatā"), or*

2) assunk nozo zateñ, *or* 3) assunk tank aščiññāñ.

### F. Necessary Mood

*Pres.* nozo, *or* assunk nozo.

*Past.* nozo asspleñ, *or* assunk nozo asspleñ.

*Fut.* nozo zateñ, *or* assunk nozo zateñ.

#### G. Infinitive Mood

*Absolute.* assunknāñ, or assonāñ, aščināñ, aščeñnāñ.

*Supine.* asiunknāñ.

#### H. Participles

*Pres.* natlo or natulo, natəli, natəleñ.

*Past.* natlo or natullo, natəlli, natəlleñ.

*Fut.* assonāñ, aščināñ, aščeñnāñ.

#### I. Gerunds

*Pres.* nastanāñ.

*Past.* nūñ astəts.

*Fut.* assonāñ, aščināñ, aščeñnāñ (*if used*).

### § 4. Conjugation of a Regular Intransitive Verb

"Nid=sleep".<sup>1)</sup>

#### I. Affirmative form

##### A. Indicative Mood

*Present, Sing.* 1) nid-tañ,<sup>2)</sup> 2) nid-tai, nid-tā = I sleep etc.

" *Plur.* 1) nid-taəñ (or nid-taəñ), 2) nid-tāt,  
3) nid-tāt.

*Imperf. Sing.* 1) nid-taəñ (*m.*), nid-taliñ (*f.*), nid-taleñ (*n.*)<sup>3)</sup>  
= I was sleeping etc., Lat. *dormiebam*.

" 2) nid-taloi, nid-tali, nid-taleiñ.

" 3) nid-talo, nid-tali nid-taleñ.

*Plur.* 1) nid-taleanā, 2) nid-talekt, 3) nid-tale,  
nid-taleo, nid-taliñ.

*Past, Sing.* 1) nid-loñ, nid-liñ, nid-leñ = I slept etc.,

Lat. *dormivi*.

" 2) nid-loi, nid-li, nid-leiñ;

" 3) nid-lo, nid-li, nid-leñ;

<sup>1)</sup> This "n" is pronounced nearly "gn".

<sup>2)</sup> I write these hyphens only to show more distinctly the formation of the tense. In other cases they are omitted.

<sup>3)</sup> And so whenever three terminations occur in one person, they are for the three genders, although *m.*, *f.*, *n.* are not written.

*Plur.* 1) *nid-leaoñ*, 2) *nid-leāt*, 3) *nid-le*, *nid-leo*,  
*nid-liā*.

*Perfect. Sing.* 1) *nid-lañ*, *nid-leañ*, *nid-lañ* = I have slept *etc.*

„ 2) *nid-lai*, *nid-leai*, *nid-laiñ*;

„ 3) *nid-lā*, *nid-leā*, *nid-lāñ*.

*Plur.* 1) *nid-leaoñ*, 2) *nid-leāt*, 3) *nid-leāt* (*m. f.*),  
*nid-leāpt* (*n.*).

*Past Perfect. Sing.* 1) *nid-ulloñ*, *nid-ulliñ*, *nid-ulleñ* = I  
had slept *etc.*;

„ 2) *nid-ulloi*, *nid-ulli*, *nid-ulleiñ*;

„ 3) *nid-ullo*, *nid-ulli*, *nid-ulleñ*.

*Plur.* 1) *nid-ullenaoñ*, 2) *nid-ulleāt*,  
3) *nid-ulle*, *nid-ulleo*, *nid-ulliñ*,  
*or the form* *nid-loloñ*, *nid-loliñ*,  
*nid-leleñ* *etc.* *p.* 88.

*1st Future Sing.* 1) *nid-toloñ*, *nid-teliñ*, *nid-teleñ* = I shall  
sleep *etc.*

„ 2) *nid-toloi*, *nid-teli*, *nid-teleiñ*.

„ 3) *nid-tolo*, *nid-teli*, *nid-teleñ*.

*Plur.* 1) *nid-telenaoñ*, 2) *nid-teleāt*, 3) *nid-tele*,  
*nid-teleo*, *nid-teliñ*.

*Conting. Future Sing.* 1) *nid-an* = I may sleep, I shall  
perhaps sleep *etc.* 2) *nid-āi*,  
3) *nid-at*.

*Plur.* 1) *nid-uñ*, 2) *nid-āt*, 3) *nid-tit*.

*2nd Future.* 1) as the Contingent Future, *or*

2) *Sing.* *nid-lo astoloñ* *etc.*, (as the Future  
of *assā* and *nidlo* as an Adjective of three  
terminations) the meaning is: I might  
have slept, as in Ital. “*avrd dormito*;  
*or, può essere che abbia dormito*”;

*or* 3) *Sing.* 1) *nid-to assoloñ* *etc.* (as the Past of  
*assā* and *nidto* as an Adjective of three  
terminations) the meaning is: I shall  
have slept.

or 4) *Sing.* *nidun astoloñ etc.* (only *astoloñ* is declined, as the *Future of assū*) the meaning is I shall have slept, as the preceding one, for which it can be used.

#### B. Imperative Mood

*Sing.* 1) *nid-ungi*=let me sleep, Lat. *dormiam*.

2) *nid*,

3) *nid-undi*.

*Plur.* 1) *nid-inā*,

2) *nid-ā* or sometimes *nidiā*,

3) *niduudi*;

or *nidun* in all persons, in Lat. *dormiam*,

or *nid-tañ zauñ* in all persons = get sleeping, Lat. *fiam dormiens*,

or *nida-zāi* (in all persons) = I must sleep etc.

#### C. Optative Mood

*Pres.* *nid-uñ!* or *nid-tañ zauñ!*<sup>1)</sup> = Lat. *utinam dormiam!*

*Imperf.* *nid-leār puro!* = Oh if I could sleep.

*Past. Sing.* *nid-lo*, (*nidli*, *nidleñ*) *asleār!* (*boreñ* or *paro!*)

*Plur.* *nid-le*, (*nidleo*, *nidliñ*) *asleār* " " "

= Oh if I had slept! (it would be good).

#### D. Subjunctive Mood

*Pres.* *nid-uñ* (*rare*), or *nid-tañ zauñ*=that I sleep.

*Imperf. Sing.* 1) *nid-a-señ*, *nid-a-siñ*, *nid-a-señ*=that I may sleep.

3) *nid-a-so*, *nid-a-si*, *nid-a-señ*.

1st Conditional (*present*). *nid-leār*=if I slept.

2nd " (*past*). *nid-lo asleār*, *nid-li asleār*, *nid-leñ asleār* etc. as above = if I had slept.

<sup>1)</sup> Vulgar people use also this form: "*niduudi-gā*, *Devā!* viz. "*-gā Devā* (O God!)" is added to the 3rd Person of the Imperative: but this form seems to be too low.

1st *Conditionatum* (*present*). nid-an, etc. (*as the Cont. Fut.*) = I would sleep.

2nd " (*past*). Sing. 1) nid-toñ etc. (*as zātoñ page 99*) = I would have slept; *or this form* Sing. 1) nid-toñ assoloñ, nid-tiñ assaliñ, nid-teñ assaleñ; 2) nid-to assoloj etc. *conjugating "nid-to" as an Adjective of three terminations and assoloñ as the Past of assā.*

#### E. Potential Mood

*Present.* 1) nid-iyet = it is possible *or* allowed to sleep.

2) nid-unk tanktā *or* nid-unk tank assā = there is power to sleep.

3) nid-uñ (*or* nid-unk) puro = may sleep, perhaps he sleeps.

*Past.* 1) nid-iyet assaleñ = it was possible *or* allowed to sleep.

2) nid-unk tank assali = there was power to sleep.

*Future.* 1) nid-an etc. (*as the Contingent Future*) = perhaps I shall sleep.

" 2) nid-iyet,

" *or* nid-iyet asteleñ = it will be possible *or* allowed to sleep.

" 3) nid-unk tank asteli = there will be power to sleep.

#### F. Necessary Mood

*Pres.* 1) nid-a-zāi = I must sleep etc.

" 2) nid-čēñ assā = Lat. *dormiendum est*.

*Past.* 1) nid-unk zāi assaleñ = it was necessary to sleep; *or*

" 2) nid-čēñ assaleñ, *or* 3) nida-zāi assaleñ.

*Fut.* 1) nid-a-zāi, 2) nid-a-zāi asteleñ,

" 3) nid-čēñ asteleñ = it will be necessary to sleep.

#### G. Infinitive Mood

*Absolute.* nid-so, nid-či, nid-čēñ = to sleep;

*some say:* nid-uñso, nid-unči, nid-unčēñ.

*Supine.* nid-unk (*sometimes* nid-unčēak) = in order to sleep.

## II. Participles

- Pres.* 1) *nid-tolo, nid-toli, nid-teleñ* = he who is sleeping,  
(or *nid-toli, nid-teli, nid-teleñ*);  
2) *nid-so, nid-či, nid-čeñ*;  
3) *nid-tā to, nid-tā ti, nid-tā teñ* = (who) was sleeping, that; 4) *nid-tañ*.  
*Imperf.* *nid-talo, nid-tali, nid-taleñ* = he who was sleeping<sup>1)</sup>.  
*Past.* *nid-lo, nid-li, nid-leñ* = he who slept.  
*Past Perfect.* *nid-ḡllo (or nid-lolo, nid-leli, nid-leleñ)* = he who had slept.  
*Fut.* *nid-so, nid-či, nid-čeñ* = he who will sleep.

### I. Gerunds

- Pres.* *nid-tānañ, or nid-tastānañ, or nid-tañ astānañ* = while sleeping.  
*Imperf.* *nid-un*.  
*Past.* 1) *nid-tāts, 2) nidun* = having slept.  
*Fut.* *nid-so, nid-či, nid-čeñ* = to be slept.  
Lat. *dormiendum (est)*.

## II. Negative form

### A. Indicative Mood

- Pres. Sing.* 1) *nid-a-nāñ* = I do not sleep. 2) *nid-a-nāi, 3) nid-a-nāñ*.  
*Plur.* 1) *nid-a-naoñ, 2) nid-a-nānt, 3) nid-a-nānt*.  
*Imperf. Sing.* 1) *nid-a-nātuleñ, nid-a-natāliū, nid-a-natāleñ* = I did not sleep, Lat. *nondormiebam*.  
2) *nid-a-natuloi, nid-a-natāli, nid-a-natāleiñ*;  
3) *nid-a-natulo, nid-a-natāli, nid-a-natāleñ*.  
*Plur.* 1) *nid-a-natuleaoñ (m.), nid-natāleaoñ (f. n.), 2) nid-a-natuleāt (m.), nid-a-natāleāt (f. n.) 3) nid-a-natule, nid-anatāleo, nid-anatāliñ*.

<sup>1)</sup> This Participle, not given § 2, is formed by adding the terminations of the Imperfect to the root.

Instead of "natullo" *etc.* we may use the other form "natloñ" *etc.* (See page 98.)

*Past. Sing.* 1) nid-unk-nāñ, 2) nid-unk-nāi, 3) nid-unk-nāñ = I did not sleep, Lat. *non dormivi*.

*Plur.* 1) nid-unk-nāoñ, 2) nid-unk-nānt,  
3) nid-unk-nānt.

*Perfect: as the Past.*

*Past Perfect Sing.* 1) nid-unk-natulloñ (-iñ, -eñ) = I had not slept<sup>1)</sup>.

" 2) nid-unk-natulloi (-i, eñ),

" 3) nid-unk-natullo (-i, eñ);

*Plur.* 1) nid-unk-natuleaoñ,

" 2) nid-unk-natuleāt,

" 3) nid-unk-natule (-eo, -iñ).

*1st & 2nd Fut. Sing.* 1) nid-soñ-nāñ, nid-ñiñ-nāñ, nid-ñeñ nāñ  
= I shall not sleep, I shall not have slept.

" 2) nid-so-nai (-ñi-nai, -ñeñ-nai),

" 3) nid-so-nāñ (-ñi-nāñ, -ñeñ-nāñ).

*Plur.* 1) nid-ñe-nāoñ (-ñeo-nāoñ, -ñiñ-nāoñ),

" 2) nid-ñe-nānt (-ñeo-nānt, -ñiñ-nānt),

" 3) *as the 2nd Person.*

*Conting. Future. Sing.* 1) nidanāñ zāin, 2) nidanāñ zañi,  
3) nidanāñ zāit;

*Plur.* 1) nidanāñ zāuñ, 2) nidanāñ zañat,  
3) nidanāñ zaitit.

*Another 2nd Future is this: nid-tonañ assooñ*  
(conjugated as *zatonāñ* assooñ, p. 100.)

## B. Imperative Mood

*Sing.* 1) ñuven nidanaye, or moñan nidunk uozo or nidamañ zauñ; the 1st form means "it is not allowed to me to sleep," the second about the same, the 3rd "get not sleeping".

<sup>1)</sup> "a" of "natullo" becomes "ā" in the Feminine and Neuter, in all persons.

- 2) *nid-a-nakā*, 3) *tāpeñ*, *tineñ* *nid-a-naye*,  
*or tāčēñ*,<sup>1)</sup> *tičēñ* *nidunk nozo*, *or to*, *tī*, *teñ* *nidanāñ*  
*zāundi or nidanāñ zāuñ*.

*Plur.* 1) *amiñ* *nid-a-naye*, *or amčēñ* *nidunk nozo*,

- 2) *nid-a-nakāt*, 3) *tañiñ* *nid-a-naye*, *or te*, *teo*, *tiñ*  
*nidanāñ zāundit, or tančēñ* *nidunk nozo*.

More simple forms of the Imperative are these:

1) *nid-čēñ nakā*, *in all persons*.

2) *nidanāñ zāuñ* = get not sleeping, *in all persons*.

3) *Sing.* 1) *nidanāñ zāuñ*, 2) *nid-a-nakā*, 3) *nidanāñ zāuñ*;

*Plur.* 1) *nidanāñ zāuñ*, 2) *nid-a-nakāt*, 3) *nidanāñ zāuñ*.

In the 3rd Person Sing. and Plur. we may say "*zāuñdi*"  
*(Sing.)* and "*zāundit*" *(Plur.)*, instead of "*zāuñ*".

#### C. Optative Mood

*Pres.* *nidanāñ zāuñ!* = may I become not sleeping, *in all persons*<sup>2)</sup>.

*Imperf.* *nidanāñ zaleār* (*purō*) = Oh if I could get not sleeping (enough)!

*Past.* *nidanatullo zaleār!* *or nidanatullo zaleār boreñ!* =  
 Oh if I had been not sleeping (it would be good)!

#### D. Subjunctive Mood

*Pres.* *nidanāñ zāuñ* = that I may not sleep, *in all persons*.

*Imperf. Sing.* 1) *nidanāñ-soñ*, *nidanāñ-siñ*, *nidanāñ-señ* =  
 that I might not sleep.

3) *nidanāñ-so*, *nidanāñ-si*, *nidanāñ-señ*;

*Plur.* 3) *nidanāñ-se*, *nidanāñ-seo*, *nidanāñ-siā*.

1st Conditional. *nidanāñ zaleār* = if I became not sleeping.

2nd " *nidanatullo* (*-i*, *-eñ*) *zaleār* = if I had become not sleeping.

<sup>1)</sup> Or "*tāčēñ*"; and so whenever this form occurs in any Gender, Number, Case or Person.

<sup>2)</sup> Vulgar people say "*nidanāñ zāundi-gā Devā*"; viz. they add "*gā, Devā*" to the negative root; but this form seems to be too low, as I said of the similar affirmative form.



1st *Conditionatum*. *nid-soñ-nāñ etc.* I would not sleep (as the 1st *Fut. Absol.*), or *nidanāñ zāin, etc.* = I might become not sleeping, (as the *Conting. Future* of *zātā* added to *nidanāñ*).

2nd        „        *nid-toñnāñ, nid-tiñnāñ, nid-teñnāñ etc.* (as *zatoñnāñ, p. 101*) = I would not have slept; or *nid-toñnāñ assolloñ etc.* (conjugating *nid-toñnāñ* as an *Adjective* of three terminations with the addition of *nāñ* and *assoloñ* as the *Past* of *assā*.)

#### E. Potential Mood

- Pres.* 1) *nid-a-naye* = is not allowed to sleep,  
 2) *nidunk nozo* = it is not possible to sleep,  
 3) *nidunk tankanāñ* = there is no power to sleep.  
*Past.* 1) *nidanaye assaleñ* = it was not allowed to sleep;  
 2) *nidunk nozo assaleñ* = it was impossible to sleep;  
 3) *nidunk tank natañ* = there was no power to sleep.  
*Fut.* 1) *nidanaye-, or nidanayet asteleñ* = it will not be allowed to sleep;  
 2) *nidunk nozo zateleñ* = it will be impossible to sleep;  
 3) *nidunk tank aš-šināñ* = there will be no power to sleep;  
 4) *nidanāñ zāin etc.* = perhaps I shall get not sleeping.

#### F. Necessary Mood

- Pres.* *nidunk nozo* = it is impossible to sleep.  
*Past.* 1) „ „ *assalleñ* = it was impossible to sleep;  
 2) *nid-čēñ natañ* = Lat. *dormiendum non erat* (or *non fuit*).  
*Future as Pres.* or *nidunk nozo zateleñ* = it will be impossible to sleep;

#### G. Infinitive Mood

- Absol.* *nidanastanāñ raunčēñ* = to remain without sleeping.  
*Supine.* *nidanāñ zāunk* = in order not to sleep.

## H. Participles

- Pres.* 1) *nid-a-natulo, nid-a-nataŭi, nid-a-nataŭe* = not sleeping, he who does not sleep;  
 2) *nidanān* = not sleeping (*used with an Auxiliary Verb*);  
 3) *nid-so-nān, -či-nān, -čēnān* (*seldom used*).  
*Past.* *nidunk-natullo or nid-a-natullo* = he who did not sleep.  
*Fut.* 1) *nid-a-natulo* = he who will not sleep,  
 2) *nid-so-nān, -či-nān, -čēnān* (*seldom used*),  
 3) *nid-to-nān, -ti-nān, -teŭnān* (*used with an Auxiliary Verb*.) Some might consider this last Participle as a finite Mood: yet the construction and form of it is similar to the form and construction of other Participles; hence I put it as a Participle.

## I. Gerunds

- Pres.* *nida-nāstanaŭ or nidanaŭ ŝtanaŭ* = without sleeping etc.  
*Past.* *nidanāŭ ŝatāta* = not having slept.  
*Futur.* *nid-sonāŭ (-šināŭ, -čenāŭ), or nidanaŭ zāuŭso*  
 Lat. *non dormiendum*.

Although the Verbs having the root ending in a vowel follow mostly the above given paradigm, yet, as in some small things, they have some peculiarity, an example of these Verbs also should be given: but it will be more convenient to insert it when I speak of the Irregular Verbs.

## § 5. Observations on Verbs.

Before explaining the different kinds of Verbs, let us make some important observations, reserving others for the Syntax. I put them down as they come in my mind without order.

1. In the paradigm I have put all the persons, and, as far as possible, also the most common Tenses. Yet, in particular cases, certain Persons and Tenses are often either not used or only seldom; e.g. the 1st Person Neuter never or almost never occurs; for the ordinary case in which it should

be employed is if a girl (Neuter) speaks; but although nouns of girls are Neuter, yet when girls speak, they use the Feminine Gender for themselves. For this reason, I think, some told me, when I asked about the 1st Person Neuter, that it was like the 1st Person Feminine. I have tried also to supply the deficiency of some Tenses by other forms, chiefly by Periphrastic Conjugation.

2. As hinted at in the paradigm, an *a* or *i*, for the sake of euphony, is often inserted between the root and the terminations. This happens chiefly in the negative form and in the Necessary Mood with “*zāi*”. This *a* or *i* is usually inserted if the root ends in a consonant, and the termination to be added begins with a consonant. Yet, if the root end in *n* or *ṇ* and the termination begins with *n*, euphony does not require any insertion of vowel; e.g. “*moṇ*=say”, “*moṇṇānt*=(they) do not say”, but “*moṇazāi*”; so also if it ends in *l*, it does not require any *a* or *i*; e.g. “*kaṇṭālā*=he does not hate”, from “*kaṇṭāl*”, and so perhaps some other termination may not require any insertion. If the root ends in *i*, *u*, *e*, *o*, mostly no euphonic vowel is inserted; because then euphony does not require it. If it ends in *a*, it seems to be more common not to insert any vowel; yet there are exceptions. I say *a* or *i*, but not indifferently: in certain cases *a* is more euphonic; in certain other cases *i* is more euphonic,—practice will teach you. So “*khā*=eat” requires *i*, because two *a* are not euphonic; “*khāinā*=(he) does not eat”.

If the root ends in *u*, or *uñ*, or *au*, or *auñ*, this *u* is changed (in the above said cases, in which *a* or *i* must be inserted) into *v*, and then the euphonic vowel is inserted: “*rāu*=remain”, “*rāvāzāi*=it is required to remain”; “*rāvanā*=does not remain”. Again, if the root ends in *a*, one *v* is inserted in the Potential Mood: “*khā*=eat”, “*khāviyet*”; “*zā*”, “*zāviyet*.”<sup>1)</sup> Moreover, if

<sup>1)</sup> The same happens, often at least, with the above said Verbs in “*u*”, “*ñ*” etc.; e.g. “*rāviyet*”, from “*rāu*”; or better we may say so: they change the “*u*” into “*v*”.

the root ends in a or e, for the sake of euphony i is inserted between the root and the termination of the 2nd Person Plural Imperative: "poḷe=see", *Plur.* "poḷoiā"; "khā=eat", *Plur.* "khāiā"; "zā=become", *Plur.* "zāiā". Finally, the Verbs ending with a in the root lose this a in the Infinitive, and sometimes also in the 2nd Person Singular Imperative: "aikatān=I hear", "aik=hear". Yet the pure form "aik" is not often used: some affix is added; *e.g.* "aik-re" speaking to a boy; so also "voḷkatān=I know" should make "voḷk". Yet this is used commonly with the affix, *e.g.* "voḷk-re", "voḷk-ago". The gist of this 2nd observation is this: a or i or v is inserted, as euphony requires.

3. The Future Potential, as also the Contingent and 2nd Future, end sometimes in an, sometimes in in. Perhaps the following may stand in the place of a rule.

a) All Causative Verbs have in, although the original Verb, from which the Causative is derived, was neuter; thus "tzālāin=I may rule (cause to walk)"; but of the two i, one of the termination, the other of the root, only one is kept. (See below d.)

b) Generally, the Transitive Verbs, whether Causative or not Causative, have in; *e.g.* "mār-in=I may beat"; "kār-in=I may do".

c) The Neuter Verbs, whether they have a corresponding Causative one or not, have an; *e.g.* "poḷ-an=I may fall"; "tzāl-an=I may walk".

d) Verbs having the root ending in e or i, and mostly also in a, add only n; *e.g.* "gō=receive", *Sing.* "gēn, geši, gēt"; *Plur.* "geuñ, gešāt, getit".

4. The 1st Person Singular of the Absolute Future, if interrogative, is uñ, as in the Present Subjunctive; the reason may be, because if the Future is interrogative, it becomes doubtful.

5. The use of the different Tenses, except perhaps the Present, Imperfect and Past, is very different from the use of

Tenses in our languages, as will be explained in the Syntax; e. g. some Tenses have a passive meaning: what has been put as 1st Person, is often 3rd Person etc.

6. There is no passive form, at least not such as in our languages. In the Syntax I will say how the passive meaning may be expressed. For the present, if the passive meaning occurs chiefly in the Past Tense, or in Tenses derived from the Past (see 7), make the construction as if the above given forms of those Tenses were truly Passive; and in the other Tenses change the English Passive sentence into the Active and then translate it.

7. In the formation of Tenses some are derived from the Present, some from the Past. In the regular Verbs this scarcely appears; but it appears clearly in the irregular Verbs. The Tenses derived from the Past, I say from the root of the Past (which is found by cutting off the above terminations of the Past) are the Perfect, Past Perfect, 1st Conditional (and 2nd Conditional, if the form "leleär" is used. See p. 90), Past Participles in lo, and the Tenses formed with these Participles, or, shorter, the Tenses formed by a termination which begins with l or ɣl. The others are formed from the root of the Present, (viz. from the Imperative 2nd Person Singular, in which the pure root is found); e. g. "kär=do". Past "ke-lo", Perfect "ke-lä", Past Perfect "ke-llo", 1st Conditional "ke-leär", Participle "ke-lo". Hence also the 2nd Conditional is "ke-lo asleär". What I say must be understood of the affirmative form.

8. Now in order to say something more in particular, the Absolute Future differs from the Contingent Future in this, that the first expresses, as the word *absolute* shows, that a thing will happen without fail; the second shows that a thing may happen. Exactness would have required me to put the Contingent Future only in the Potential Mood: yet by putting it close to the Absolute Future their difference may

appear more distinctly. What I call 2nd Future might be called Past Future.

9. As 2nd Future I have put down the form of the Contingent Future, because many use truly the Contingent Future also as a 2nd Future. Yet I think that this is not quite correct. I think that the real 2nd Absolute Future of the affirmative form is that which is compounded of the Participle in "tolo" and "assoloñ". The form given as another 2nd Future, viz. "nidlo astoloñ" might be considered as 2nd or Past Future of the 1st Contingent Future. Again, I have put down the form of the 1st Absolute Negative Future, as 2nd Future for the same above-said reason; yet here too, I think that the exact form of the 2nd Absolute Future (or Past Absolute Future) is the other, viz. "nidtonāñ assoloñ". As 2nd Future of the 1st Contingent Future I would use the form "nidtonāñ assolo zāin, nidtināñ assali zāin, nidteññāñ assaleñ zāin" etc. conjugating "nidtonāñ" as given on p. 112, and "zāin" as the Contingent Future of "zatā", and "assolo" as an Adjective of three terminations.

10. The Participles are a difficult part of the Verbs; even their spelling is complicated. As to the spelling, it seems first that whenever they are used for the first Person Singular, if they end in a vowel, they are nasal, although in the paradigm this has not always been observed, as this point as yet is not quite settled. Now, in order to say something more in particular about them, two forms have been given for the Present Participle, *A. c.* "nidtolo, niddeli, niddeteñ", or "nidtolo, niddeli, niddoleñ". Perhaps the first of these two forms might be better used as Future Participle, for it has the terminations of the Future; at any rate it can be used as Future Participle, although not given on page 111 and § 2. But I say besides this, that it is perhaps more exact to use the first of the now given forms only as Future. Another Participle has not been given, as it occurs only in composition with another part of the Verb; this is the Participle in "toñ"

in the affirmative, and "tonāñ" in the negative form (nidtoñ, nidtonāñ). The Participle Present in "-tañ" (nidtāñ) is used with the Gerund in "tanañ", shortened; "kārtanañ=kārtāñ astanañ"; it is used moreover in the Periphrastic Conjugation; many Tenses have been formed by this Participle and an Auxiliary Verb. What is "nidtāñ" for the affirmative form, "nidanāñ" is for the negative form; this Negative Participle likewise has not been put down in § 2, for it occurs very seldom out of the Conjugation; *e. g.* "mortañ monis = decrepit man". In the paradigm only one Past Participle has been put (-lo); but we may subdivide this into two, *i. e.* into a simple Past Participle which would correspond to the Past Tense; and this has been put down in the § 2; another would correspond to the Past Perfect, and has the same form as the simple Past, except that it doubles the l, or if this is not possible, by inserting one o, or by adding to the root ylo, just as we have seen in the Past Perfect. A Participle corresponding to the Perfect seems not to be used, at least as a real Participle, although it might be used as second part of a correlative sentence, as I said of "-ta to". About this last Participle in "-ta to" it must be observed, that as it is not a real Participle, it may become "-talo to", "-tolo to", "-lo to" *etc.* according to the Tense of the Verb of the corresponding relative sentence; *e. g.* "yetā to monis mozo bāu = the man who comes is my brother"; "fāleā yetolo to monis mozo bāu = the man who will come to-morrow is my brother"; "kāl ailo to monis mozo bāu = the man who came yesterday is my brother" *etc.*

11. Another difficult point is the Conditionatum. As the 1st Conditionatum (§ 2, p. 90) I have put down the form of the Contingent Future; because this is really used in many cases. Yet I think that this form is neither general nor the most exact one. As this Contingent Future always includes some doubt, it may be used as 1st Conditionatum only or chiefly when the Conditionatum includes some doubt: if no doubt is

expressed or understood, the form of the 1st Conditionatum, is, as far as I can judge, the form in "toñ" ("nidtoñ"), given § 4, as 2nd Conditionatum. Then, what remains for the 2nd Conditionatum? This very form ("nidtoñ") or better, "nidtoñ assolōñ", which 2nd form is, it seems to me, the exact form of the 2nd Conditionatum, although the first is also used sometimes. If the 2nd Conditionatum implies some doubt, we might use the 2nd Contingent Future ("nidlo astoloñ"). The same, *servata proportione*, is to be said of the negative form, i.e. the real 1st Conditionatum should be "nidtonāñ", if no doubt is implied, "nidanāñ zāin", if doubt is implied; the 2nd Absolute Conditionatum should be "nidtonāñ", or better, "nidtonāñ assolōñ"; the doubtful 2nd Conditionatum exactly is this "nidtonāñ assolō zāin"; yet "nidtonāñ assolōñ" seems to be often used also as doubtful 2nd Conditionatum. As to the 2nd Conditional Negative, besides the given form ("nidanatullo zaleār"), we might use, nay, we should use the other form "nidunknatullo zaleār"; yet as "nidanatullo" is commonly used also for the Past Participle, the form given in § 3 and § 4 may pass. As these things as yet are not quite settled, I prefer to put them in the observations rather than in the paradigm.

12. Some Tenses or some forms of Tenses have been formed by borrowing the forms of some other Tense; e.g. in the Imperative, besides the proper forms, I have put also some forms of the Potential; because the meaning allows it; of course in this case the borrowed forms follow the rules of the Tenses from which they have been borrowed.

13. In the formation of Tenses the reader might have remarked that the Imperfect Negative of "assā" is used also as Perfect, and Past: yet we could use also "assunknāñ" and "assunknatulloñ" instead of "natulo" if the meaning requires it. The same must be said of "tanktā" if resolved into "tank assā"; e.g. "tank natāli", used for the Past.

14. As to the Infinitive, I said that some use "niduñso"



instead of "nidso, (and so also in the Participles of the same form): but although we may use it, we must not confound it with the almost equal Infinitive of the corresponding Causative Verb; e. g. "nid=sleep", "nidai=cause to sleep"; the first has or may have "niduñso", the 2nd has "nidouñso", although in the pronunciation these two forms can be scarcely distinguished. (See below Art. II., Causative Verbs).

15. As regards the spelling of the preceding -so or -uñso, it has been observed already that its exact pronunciation seems to be "-tzo, -tši, -tšē", rather than "-so, -ši, -šē"; consequently this s or š must be pronounced somewhat sharp; we might have written also "-tzo, -tši, -tšē." This 16th observation regards not only the termination of the Infinitives, but also all other terminations ending in "-so, -ši, -šē", or "-so, -si, -sē" as e. g. the Imperfect Subjunctive; nay, it regards also the Adjectives in "-so, -ši, -šē", as I shall say later on.

16. The Gerund in "-tastanañ" is as much used as the Gerund in "-tanañ". As to the Gerund in "un", we shall see in the Syntax that our Present Gerund is often translated by this Gerund, although it is used chiefly as Imperfect and Past Gerund, for which reason I did not put it also among the Present Gerunds. Moreover the Gerund in "un" is used sometimes as a Participle, although for the reason just now indicated, I do not put it among the Participles.

17. In the Compound Tenses the meaning may require "zatā" instead of "assū" and *vice versa*, although in the paradigm usually only one of these two Verbs has been put. About this point I shall speak hereafter.

18. As to the modifications of the above forms, generally speaking only the forms ending in o or eñ are conjugated, i. e. they take i in the Feminine, eñ in the Neuter; if they happen to be used in the oblique cases, the rule of the Adjectives of three terminations is applied to them. Ordinarily only the Participles are sometimes to be used also in the oblique cases

(see Syntax). As to the forms in "a" or "añ", the paradigm itself indicates the changes to be made.

This observation regards chiefly the compound Tenses and the periphrastic Conjugation, which will be explained more distinctly hereafter. Examples: "poleiyet assolo=*conspici potuit*"; the 1st part indeclinable, (but if we give to it the terminations in o, declinable), the 2nd part declinable: "kártolo assolo=*facturus erit*", both parts declinable; "nidno=*having slept, or sleeping*", indeclinable, etc.

19. As regards the declension of the parts of which the Verb is compounded, we must consider separately and distinctly another point. In some Tenses there is a double conjugation; e. g. in the Conditional Past, "zalo asleâr" the first part "zalo" is not only declined according to the genders, (-i, -eñ, -o, -eo, -iñ) but can be also conjugated; so in the 2nd Person you may say: "zalo (-i, -eñ) asleâr", and a similar form may be used, I think, whenever we have a compound form, the first part of which ends in o in the Masculine Singular.

Moreover in the Future Absolute Negative we have another kind of Conjugation, because the first part takes the terminations of the Adjectives according to gender and number, and the second part, i. e. the negative particle, takes the terminations of the Verb.

20. The Potential, formed with "pare", is pronounced by some in such a way that it seems to end not in unk but in uñ; and zai of the Necessary Mood is pronounced by many as je.

21. The different forms put under one Tense are not all equal, & c. we must not think it allowable to use them indifferently; they will be explained in the Syntax. Moreover if of some form in § 4 no translation is given, we must apply to it the translation of the form which is in the same sentence; one form has not been translated at all (p. 112) "nidanñ zain=*perhaps I shall be not sleeping*".

22. *nāñ* is changed into *nakā* in the Imperative, as in Latin *non facis, ne facias*. This *nāñ* is always nasal.

23. As hinted in the paradigm, if a form is to be changed from the Masculine into the Feminine or Neuter, some euphonical changes take place: the principal changes are of *o* or *a* into *ā* or *ī* or *e*; these changes take place not exclusively but chiefly in the Participles in *lo*.

24. As regards the double consonants, although exactness in this point was not so necessary throughout the Grammar, yet in the matter of Verbs more exactness is required: thus in some Verbs or Tenses, if you write a Participle with one *l*, it is Present; if with two *l*, it is Past Perfect; *e.g.* "*natulo*, *natullo* or *natullo*". About this double *l* it must be well observed, that it has very often an emphatic meaning; nay, this is the chief meaning of the double *l* in the Conjugation. (See Syntax).

25. Sometimes to the given forms chiefly in the Imperative, an Interrogative or other particles are added as one word to the termination, so that it seems to have another termination, as we have seen in the Vocative of the Substantives, to which *no* or *nu* is added. This change of termination is only apparent; just as the change of the termination by the addition of the particle "*nāñ*" in the negative form is only apparent and not real. Examples: "*kārtāigī?*" = do you do....?" "*kār-re*" = do" (or "*kār-go*" speaking to a girl); "*kārta-so*" = he seems to do", "*kārtā-tz*" = he truly does" *etc.* These particles will be explained later on. But as to "*nāñ*", it appears from the paradigm, that in some way the termination of the affirmative form goes over to "*nāñ*", with some little changes.

26. In order to make still easier to remember and to learn the above apparently difficult Conjugation, let us make the following remarks: In the above paradigm in some Tenses two or more forms are given; one is, very often, simple, another or the others are, mostly, compounds, chiefly of the

periphrastic Conjugation. For the present let us put aside these secondary forms and keep in view only one form, the principal and more common one. Then, after having made this separation, we may again distinguish the Tenses into Simple and Compound; but the Compound Tenses usually are compounds of Simple Tenses; consequently we may limit our attention only to Simple Tenses. Now these Simple Tenses may be divided into two classes, viz. into declinable, i. e. modifying the termination according to the Gender, and indeclinable. The indeclinable Tenses are these: in the Indicative, Present, 2nd Future (in "an"), Contingent Future; moreover the Imperative; in the Optative, Present, Imperfect (-leān puro), one part of the Past (-leār); in the Subjunctive, Present, 1st Conditional, one part of the 2nd Conditional (-leār), the 1st Conditionatum; in the Potential the forms in yet, in an and with puro; and if these two forms are joined to another declinable part, they remain indeclinable; in the Necessary Mood the forms with "zāi", if joined to a declinable part, they remain indeclinable; in the Infinitive, the Supine; in the Participles, only those in tañ and in un<sup>1)</sup>; all Gerunds except the *Gerundivus*, which, properly speaking, is the Future Participle Passive. As to the Negative form, the reader himself can easily find out the declinable and not declinable Tenses. All other Tenses are declinable; some even have a full declension also in the oblique cases, as the Participles in a; some have only different terminations according to the Gender, as the Imperfect, Past, Perfect, Past Perfect etc.; moreover all or nearly all simple finite Tenses have the first Person nasal, if it ends in a vowel. Further, in the declinable Tenses the 1st Person Singular usually ends in oñ, iñ, eñ, or añ, yañ, aũ; the 2nd Person ends in i (oi, i, ciñ etc.); the 3rd Person ends in o, i, eñ or a, ya, aũ. The 1st Person Plural ends in nñ or aũ, the 2nd mostly in at; the Plural is not declined (at least fully). Finally the termi-

<sup>1)</sup> About this Participle in "un", not put down, § 4, see observation 18.

nation of the Neuter Gender is commonly nasal, if it ends in a vowel, in any declinable Tense (*i. e.* having different terminations for the different Genders).

27. As to the quantity of *o* and *e*, viz. whether closed or open (see Part I. Art. I.), the final *o* and *e* in the Verbs are open according to the rule laid down in the Appendix to the Part I.; so “marlò, marlè, marlòn, marlèn” *etc.* not “marló, marlô, *etc.*”

28. As regards the formation of the Past Perfect, I said that *o* is inserted between the two *l* (see p. 88); because the most common case in which this *o* is inserted is when we have a Verb ending in *l*, as the example given (p. 88) shows; yet if we have a Verb ending in another consonant, which cannot be pronounced easily with *l*, of course then also *o* is inserted, not between the two *l*, but between *l* and the last consonant of the root.

29. Although the use of each Tense will be explained later on, yet for the present we may say that the first form, if more than one form is given in one Tense, is more common; hence the beginner had better to take the first, although in some cases it may not be the most suitable.

30. A peculiar explanation is required for the Potential and Necessary Moods, as they do not exist in our European languages. First about their Conjugation. As the paradigm shows, there are not two full Numbers, and three Persons unless the Tense takes the form of another Tense, *e. g.* of the Contingent Future. Sometimes the whole form is not conjugated at all, *e. g.* the form in “-iyet”; sometimes only one part is conjugated, *e. g.* “kariyet assaleñ”. Although one part is conjugated, the conjugation consists mostly in changing the terminations according to Gender and Number, unless, as I said, a conjugated form of another Mood be used for the Potential, *e. g.* the Contingent Future. Which are those forms to be partially conjugated? It appears from the above observation 26, and from the paradigm. Finally in these two Moods many

forms given in the other Tenses do not exist, *e.g.* the Gerund of the Potential. Yet some Participles exist, which have not been put in the paradigm in order not to terrify my readers with so many forms; but I must put them here.

*Potential.* The first Participle of this Mood is formed by adding "assollo" to the Present in "-iyet"; thus we get, *e.g.* from "połeyet=it may be seen", "połeyet assollo=which can be seen, worthy to be seen". The second Participle is formed by adding the Future Participle of "assā" or of "zatā" to the same form in "-iyet"; so we get, *e.g.* "połeyet astolo=which will be to be seen". In a similar way we may form the Negative Participle "połeyet natullo=not to be seen".

*Necessary.* By analogy with the Potential, we may form a Participle by adding "assolo" to the form in "zūi", *e.g.* "kārīzūi assolō kām=the business which is or was to be done" and "kārīzūi astolō kām=the business which will have to be done". The Negative Participle would be "kārīzūi natullo"; but it seems not to be used. Some other forms might be formed in these two Moods; they may be indicated, some at least, in the Syntax, if it be found necessary. As to the termination "-iyet", given in the paradigm, I must say that although I do not recollect now any Verb taking "-ayet" instead of "-iyet", for which reason I have put down "-iyet"; nevertheless I think safer to say that the termination is "-yet" with the euphonical vowel inserted before "-yet" which vowel is mostly *i*.

31. Chiefly in this point of Verbs, the reader may remark some inconsistencies, more than in other parts. The reason is (besides the great hurry, which does not allow me to go again and again through the *MS.*) the state of this uncultivated language; there is nothing completely settled. Consequently the same thing may be written in many ways, or one way seems sometimes the right one; at other times another way seems to be the right one. Little by little these things may

be settled, chiefly if we begin to write Konkani with Kanarese or, still better, with Mabratti characters, which are the proper characters of the Konkani language.

### Exercises on Verbs

kial = play	jik = gain
söd = seek	ulei = speak
täk = weigh	bänd = bind or tie
mär = beat	formai = command
obolsi = praise	pöl = flee
fänk = blow	lačil, -a = meadow (n.)
sär = start	rägat, -gta = blood (n.)
ghe = receive	saukär, -a = merchant (m.)
ub = fly	fäleä = to-morrow
gäme = sweat	usko, -kea = lap (m.)
räd = weep	äsro, -reu = refuge (m.)
pös = feed	sukneä, -ea = bird (n.)
tzör = steal	väreä, -ea = air or wind (n.)
ik = sell	uzo, -jea = fire (m.)

### Present, Imperfect

Burgo lačilänt keltät. Moje küde livru nä. Mozo bäu tukä södtä. Amso saukär säkär tuktä. Pedru uzo funktä. Fäleä mazo bäpui angä täun bäir särtä ani Bombäi vetä. Zoköp Devük obolsitä, takä Deu obolsitä. Ankuär Märi änoi bäri amkän aplea uskeär getä ani amso äsro zatä. Sukneä väreänt (väreär) ubtät. Somi Jezu Krist Olivet moleänt rägat gämetalo, ani amceä pätkañ pasun rädtalo. Zässi yek änoi aplea burgeä (aplea burgeäk) postä, tässo Somi Jezu Krist aplea kuñi ani aplea rägta vorviñ amkän postä. Zoköp tzortä ani Devük akmänäñiñ utrañ moñtā (says) ani yerañ mahä pätkañ (mortal sins) adartä, to yemkañdänt vetä.

### Past, Perfect

Alexandrän sauñsäräso vodlo väpto jiklo. To kiteä uleilo? To nakázalle uleilo. Judeväniñ Somia Jezu Kristäk bändlo

ani mārlo. Pilātān Jezu Kristāk mārunk ništūrāyen for-  
maileñ (*or only māreilo=caused to be beaten*). Somia Jezu  
Kristācea paisāvānt Apostolāniñ takā sāṇḍlo.

*1st Future Absolute*

bós = sit, seat	borei = write
mōḍ = break	dākei = show
bouñ = walk	faṭ = crack, break
pie = drink	nītidar, -a, = judge ( <i>m.</i> ).
khā = eat	aidān, -a = vessel ( <i>n.</i> ) [ <i>n.</i> ]
pōḍ = fall	siāsan, -a = seat ( <i>of a bishop etc.</i> )

Nītidar siāsanār bostolo phaisāl (*sentence*) utzārunk (*pro-  
nounce*). Somi Jezu Krist yeuncea velār (*when Jesus Christ  
will come*) monis pictele ani khātela. Koinā diā Paskānceñ  
fest poḍteleñ? Aṭṭrāve tārker (*day*) poḍteleñ. Jezu Kris-  
tāso Vanjel sāḡlea sauḍsārānt pārgāṭ zātolo.

*Imperative Mood*

tzukoi = avoid	pāḷlauñ, -ava = following ( <i>m.</i> )
dék, -i = example ( <i>f.</i> )	pelo, -lea = neighbour ( <i>m.</i> )

Jezu Kristāso pātḷauñ kār, ani sasnāci jin tukā meṭteli.  
Auveñ Semi Jezu Kristāci dēk kāṇezāi.<sup>1)</sup> Monis pātak tzu-  
koundi. Amiñ yēka mekāso (*each other*) mōḡ kariāñ. Tumiñ,  
monšāno, Jezu Kristāci kuḍ seuñ; Jezu Kristāceñ rāgat  
pieyā; aḥe vorviñ tumce ātme posā. Tumiñ tumceñ peloāso  
mōḡ kariā. Sākor apleñ kām kāruṇḍit. Atañ māḡ-ṇeñ<sup>2)</sup>  
kārizāi. Añ nidāneñ zāuñ. Foḷaṇ pikanāñ zāuṇḍit. Sākor  
yeuṇḍit (*let the servants come*). Mosor kārināñ zāuṇḍi (*he  
must not hate*). Atañ moḡāu kēḷunk nozo, iskulānt votzazāi.

*Optative Mood*

Deu boreñ kāruñ, Devāci kuṣi zāuñ. Tuñ sārgār pauleār  
boreñ! Tuñ sūbār pauṭi vago raulo asleār (boreñ): (vago rāu =

<sup>1)</sup> Or kēpolāñ.

<sup>2)</sup> About this hyphen see p. 4, n. 7.



*be silent.*) Ye, Somi Jezu Krist moje kădo aileăr! (*utinam veniret Dominus J. C. ad me!*)

### *Subjunctive Mood*

Makă karpă mejazăi zaleăr<sup>1)</sup>, kiteñ Ńuveñ kărizăi? Măg-poñ kărizăi. Ambeñ vođilăniñ amkăñ nleileăr, amiñ kaltepoğăñ (*humily*) aikazăi. Tuveñ lesăoñ sikleăr, Ńuă tukă yěk inăm đin. Āstrie, tuveñ tujă dađleăk măn dilo zaleăr, tuji đuv tuji kuši kărti asăđli. Devăso āđhăr amkăñ meļasso kiteñ kăruă?

### *Infinitive Mood*

bġg = enjoy	ġintna, -ne = thought ( <i>f.</i> )
bġl -a = violence ( <i>n.</i> )	niġeu, -eva = resolution ( <i>m.</i> )
rġg = enter	dosmănkăy, -e = enmity ( <i>f.</i> )

Suk bogunk Devăġi kuši kărizăi. Sărgărăjănt rigoŋk<sup>2)</sup> amiñ amkăntz bġl kărizăi. Tăăđ ġesăi kăġi bori năiă. Ģintna sămestăñ văstun thăiñ Devăġi kuši kăruk Devăġeli Ģintna. (*The thought of doing in everything the will of God, is a divine thought.*) Niġeu dosmănkăy dorġi, saitănăġi (*or* niġeu dosmănkăy dorso saitănăso).

### *Participles*

mosor, -sra = hatred ( <i>m.</i> )	nimăņo = last
kaņġăl = abhor	zărti, -e = judgment ( <i>f.</i> )
tăn, -i = moment ( <i>f.</i> )	

Pătak ađartă to monis, āplo ġtmo kaņġălă. Monăăso mosor kărtolo (monis) Devăk akmăn kărtă. Mosor kăreo monis Devăk ani monăănk kaņġălso. Kăl keđtalo burġo āz mornăġe tănir asă. Nimăņea đisă yeuņso nġtidar sămestăăġi zărti kărtolo. Devăn rătzyllo souņsăr Devăġe pġdreso gurġu zăun asă. Monăăniñ ađarleiă pătkañ buđtugalaġeñ kăruy

<sup>1)</sup> About this Tense, see the Appendix. It means: "If you wish to receive the grace."

<sup>2)</sup> Some pronounce "enk" instead of "unk".

zāun assalliā. Yeñ gār bāndlo monis nāār ani zāto monis. To tzallo mārog boro nāiñ, āuñ gello mārog bhon boro. To burgo zaso bāpui gelea vorsānt mello, vo. (*This is the boy, whose father died last year.*)

### *Gerunds*

argañ = thanksgiving <sup>1)</sup>      tēađ = ascend

Deu amkāñ upkārañ kārtañ amiñ takā argañ dizai. Somia Jezu Kristān Apostolān ani disipulān soukāsaieñiñ utrañ sāngtāt, sārgār tēađlo. Amēāñ gārzanāñ kiteñ kārēñ? Tuveñ karēñ kām kiteñ? Igarjent votsun pātkāñso ugđās kār (*make examination of conscience*). Devāk poleun bhon kušālai bogtaoñ. Devāci sākri kārñ, amkāñ soukāsa meļtā.

### *Potential Mood*

pāus, -a = rain ( <i>m.</i> )	bāipāt = by heart
pēñt, -e = market ( <i>f.</i> )	borei = write
rasim, -ami = silk ( <i>f.</i> )	

Bore kušien ani zāgrutāyen sārār vāstu kārīyet. Motin Devāk nolknak amkāñ tanktā. Tuzo bāu falea yetologi? Yeunk puro. Pāus pođatgī? Pođunk puro. Pēñtent rasim meļtāgi? Meļat. Kumsār zāun kitle temp zālo? Tin moine zatit. Tumiñ sangāt: tukatz boro kār; āuñ tumkāñ sangtañ: Kāssoloi profet aplea gāvānt manuonā.

### *Necessary Mood*

Mestri, iskulnatāllea disāniñ amiñ kāssoleñ kām kārīzāi? Rajā" assāleañ disāniñ āveñ tumkāñ dileñ lesaon bāipāt kārīzāi, lek kārīzāi ani vātīzāi. Āveñ yeo vāstu moja burgeapona-taun keleāt; ani kiteñ karēñ? Sompurn zāizaleār, votsun ani sāmest vāstu ikun, moje paṭlauñ kār ani tukā sārgār yēk bāpār meļteleñ.

<sup>1)</sup> Nominative Plural Neuter, used only in the Plural.

*Negative form.*

Sānganakāt: mojan nozo; kiteāk moļeār, Devān tumkañ kumok dileār, sārvy vāstu tanktāt. Amiñ amkañ bōl karināñ zaleār ani amkañ ād yenāñ zaleār (*if we do not deny ourselves*), sārgarājānt rigunk nozo. Amiñ pātkañ nizzāun kaṇṭalleār, yeā mukār itleñ sempeñ pātkañ kārčenanāñ. Tāpeñ aplo kāido kello zaleār, āuñ takā sikšā ditonāñ (*or ditonāñ assoloñ*).

Pūtak kārinasēñ pātkiak būd sāngizāi. Mestri sikoitanāñ tāpeñ aikunk natulleñ: ačo pasun to atañ nepār. Āuñ sāng-taloñ: tumiñ nikalleñgi?—Amiñ teo vāstu aikunk natalleo.

Tumiñ yemkaṇḍānt podyañ zāunk Deu tumkañ kāsāt ditā. Boreñ sikleār, Devā ani monšāñ mukār tukā ānānd mēltā. Sikanāñ zaleār tukatz ākmān zatā. Advarlelea disāniñ mās khāinaye (*or mās khāunk nozo*). Zārtār tūñ atañ veļ pād kārtaī, māgir luksān sāma kārunk nozo zāt. Zōkōṇ pātkañt dhārun mortā, takā benjerkarnatulle suāter purtāt (*in not consecrated place bury*). Dhāirān lādāi kārsonāñ to sojer kāsāt bogtolo. Sipoiyāñteñ mostāk beān aplo kāide kārinasenanāñ sipoi beān dāuntāt. To apli suāt soḍit zaleār, takā inām dīnaye.

## Art. II. Different kinds of Verbs

### § 1. Causative Verbs

In Konkani, as in Kanarese and Tulu, almost all Verbs, Neuter and Transitive, can be made Causative. Some examples will explain what I mean by Causative Verbs. "Tzāl = walk", "tzālai = cause another to walk"; "hās = laugh", "hāsai = cause to laugh"; "pāu = reach", "pāuoi *or* pāvai = cause to reach"; "kār = do", "kārai = cause to do". \*Yet, use does not allow us to make all Verbs Causative, although in itself it might seem right.

How are the Causative Verbs formed? Generally speaking they are made Causative by adding ai to the root of the Verb. Sometimes ai or i or oi, or ei is added; e. g. "por-tañ = I turn, go around"; *Causat.* "portitañ = I move around".

*Exceptions:* 1) Verbs ending in *u*, before adding *ai*, mostly change *u* into *v*; *e.g.* "rāu = remain", "rāvai = cause to remain"; yet some of those Verbs might be made Causative also by adding *oi*; *e.g.* "rāu" has also "rāuoi".

2) Of the Verbs ending in *ā* some are made Causative by adding *-dai* and changing the *ā* into *a* (which in Kanarese would be written nasal as before); *e.g.* "dāuā = run", "dāuḍai = cause to run"; yet some say also "dāvoi". Some others are made Causative by adding *oi*, or *ai* and changing *uā* into *v*, or rather by omitting *ā* and changing *u* into *v*; *e.g.* "deuā = descend", "devoi = cause to descend".

Their Conjugation is regular, although the original Verb be irregular; *e.g.* "kārai" has in the Past "kārailo", although "kār" has "kelo". They have few irregularities or rather euphonical changes, which will be shown in § 6.

If we consider not the root of the not Causative Verb but the root of the primitive word, we must say that not only those words which end in *ā* but others also are made Causative by adding "dai"; *e.g.* "guṣpa = confusion", root "guṣpa"; Causative Verb: "guṣpadai". Moreover some other Verbs take "dai" instead of "ai".

## § 2 Reciprocal Verbs

These are like the English "love each other". These Verbs are formed by "yēkameka (= one another)" joined to all persons of the Verb; *e.g.* "yēkameka keṭtāt = they play among themselves". But if the Verb governs the Genitive (as the Verbs compound with "kār" and a Noun), then this "yēkameka" takes the termination of the Genitive or Adjective which must agree with the governing Substantive; *e.g.* "yēka mekāso möḡ kārā = love (make love) each other".

## § 3 Reflexive Verbs

They are like the English "he beats himself". These Verbs may be formed in three ways:

1. By adding "itleāk" to the stem of the Feminine Possessive Pronoun corresponding to the person of the Verb; *e.g.* "āuā

moje itleāk märtān = I beat myself"; "tān tuje itleāk märtai = thou beatest thyself", etc.

2. By adding "apū = *ipse* (put in the required case) to the different persons; *e. g.* "to apnāk märtā = he beats himself".

3. There is also a 3rd way, viz. by taking away from the Causative Verbs the Causative sign (ai or i); this way is not suited to all Verbs, but only to some, chiefly to those which from Neuter have been formed Causative; *e. g.* "paloai = quench", "palo-tā = is quenched or quenches itself". These Verbs should rather be called "Neuter". Their Conjugation is regular or irregular according to the primitive Verb.

4. There is another way but suited only to a few Verbs; this way is to change the o into u; *e. g.* "soḍlo = has been left", "suḍlo = he got rid of, he left himself"; "foḍlo = has been broken", "fuḍlo = broke"; "soḍtā = he leaves", "suḍtā = he gets rid of"; "foḍtā = he breaks", "fuḍtā = he gets broken." These also are rather Neuter Verbs than Reflexive.

#### § 4. Verbs excluding Companionship (perhaps Solitary Verbs)<sup>1)</sup>

There is another kind of Verbs which imply exclusion of companionship or assistance; *e. g.* "I do this work by myself, alone, without being assisted or helped by any one; I live alone". These Verbs are formed by adding "itleāk" to the oblique case of the Feminine Possessive of the corresponding person of the Verb; *e. g.* "āuñ yeñ kām moje itleāk kārtān = I do this work by me alone"; "tāñ yeñ kām tuje itleāk kārtai = thou doest this work by thee"; "to yeñ kām aplea itleāk kārtā", etc. Their Conjugation appears to be regular or irregular according to the Verb to which "itleāk" is joined. If the Verb is irregular, you may find its Conjugation hereafter.

<sup>1)</sup> This expression "solitary" is not quite suited; but I cannot find a better one for the present.

### § 5. Compound Verbs

The Konkani Compound Verbs do not present such difficulties as other languages; for the sake of brevity I shall speak of them in the Part III. Only the Verbs compounded of the Gerund in *un* are a little difficult; about these I speak in Part III. and in the Syntax; yet their construction is not difficult. Here I mention a vulgar manner in which some Verbs are used which seem to be Compound Verbs. Instead of saying: *e.g.* "āveṣi takā mārleṇ", they say: "āuṇ takā mār-un geloṇ = I went to beat him"; viz. they add the corresponding tense of "vetaṇ = I go" to the Participle in *un* of the principal Verb; but the meaning is the same as if I said "I have beaten him", except that this manner of speaking implies a resolution of not doing it any more.

### § 6. Periphrastic Conjugation

This is just like the English "I am writing, I was writing" *etc.*, or like the Latin "*amaturus sum, amandus sum*" *etc.*; by its aid we may supply the apparent deficiency of many Tenses. This Conjugation is formed in a similar way to the Latin, viz. by joining the Verb "assā or zatā" to the Participle or Gerund Present, or Past, or Future, according to the meaning; this Verb "assā or zatā" is put in the Tense required by the meaning. So "mār-un assā = he is beating"; for *venturus est*, you must use the Future Participle, for *faciendum erat* you must use the Passive Future Participle (Gerundive). "He is beating" could be translated by the Present Participle in "tolo", yet the Participle in *un* seems to be more in use for this Periphrastic Conjugation, if the meaning requires the Present Participle.

Another more common way of making this Periphrastic Conjugation is to add "thāiṇ = there" and "assā" in the required finite Tense to the Participle in *-taṇ* of the principal Verb; *e.g.* "āuṇ mārtaṇ thāiṇ assā = I am beating, *lit.*

(where) beating there I am"; "mārtāñ thaiñ astoloñ = I shall be beating"; "mārtāñ thaiñ assoloñ = I was beating" etc.

To this paragraph of the Periphrastic Conjugation some Tenses can be reduced, which are compounded of the principal Verb in a finite Mood, and of the Auxiliary Verb also in a finite Mood; e.g. "kārin zaleār = *si fecero*"; "kārināñ zāin = *non fecero* or *non faciam*" (Future Potential Negative); here the Conjunction "moq = that" is omitted, yet the whole construction is as if it had been put. So it is not difficult to understand the above examples. Thus "kārin zaleār" may be literally translated thus by supplying the omitted "moq" = *si fiat (ul) ego faciam (-si fecero)* "kārināñ zāin = *potest fieri (ul) ego non faciam*".

### § 7. Irregular Verbs

They are very few in number, and even these few are not entirely irregular; for, usually only the Past and the Tenses derived from the Past are irregular. Hence we may say that only the Past, for the most part, is irregular; for, the other Tenses are derived from the Past regularly (see above). Hence I will not write the whole Conjugation of these Verbs, but only what is required. But remark that the irregularity is only in the affirmative form for the greatest part; if there be irregularity also in the negative form, it will be indicated.

The two first Irregular Verbs are the Auxiliary Verbs "assā" and "zatā", given above.

3. "nozo" which may be considered as another Auxiliary Verb for the Negative Necessary Mood, means "it is impossible". This form in itself has no Conjugation; if other Tenses are required, the corresponding Tense of "assā" or "zatā" is added to "nozo"; e.g. "nozo zaleñ, nozo assalleñ, nozo zateleñ" etc. Perhaps this "nozo" is shortened from "nā za(tā) = does not become, does not suit".

4. Another Auxiliary Verb is "zāi", for the Affirmative Necessary Mood; "zāi" means "it is necessary"; it has no Con-

jugation in itself, but the required Tense of "assā" or, better, of "zatā" is added to "zāi", just as with "nozo"; *e. g.* "zāi zateleñ, zāi zaleñ, zāi zataleñ, zāi zāit *etc.*"

5. Finally "tanktā", another Auxiliary Verb, is regular, except that it governs the Dative of the person, and is often resolved into the Noun "tank=power" and the Verb "assā"; the Past Negative has also "tanklenāñ", and the Imperfect "tank natāli" is used also for the Past.

6. kār = do. *Past.* ke-lo. *Neg. Past.* kārunk-nāñ.

7. khā = eat. *Past.* khe-lo.

8. ye = come. *Past.* ai-lo. *Supine.* iunk (*vulg.*), or yeunk (*reg.*)

9. vo-tāñ = I go. (*In North Canara and by Hindus voi-tāñ.*)

*Past.* gelo. *Imperative.* vōtz (2nd pers. Sing.).

*Supine.* votzunk, but *Abs. Inf.* vetzo or veso.

*Conting. Future.* votzan. *Neg. Abs. Fut.* vetsonūñ.

*Neg. Imperf.* votzanātlo. *Pres. Neg.* votzanāñ *etc.*

Hence of this Verb there are three roots or fundamental forms *ve*, *ge*, *votz*; the 1st is for the Present, Imperfect, Absolute Future, Absolute Infinitive, Participles (except "votzun", and "votzuñso"; see p. 121, observation 14), Gerunds; the 2nd is for the Past and for the Tenses derived from the Past, (see above Art. I. § 5); the 3rd is for the Negative Form, and for the Imperative, Optative Present, Subjunctive Present, Supine, Potential and Necessary Mood, Contingent Future, Participle in *-un* and *-uñso* of the Affirmative Form. As perhaps some might think this too difficult to be retained, I put the full Conjugation.

### Affirmative form

#### A. Indicative Mood

*Pres.* vetāñ *etc.* *Imperf.* votāloñ *etc.* *Past.* geloñ *etc.*  
*Perf.* gelāñ *etc.* *Past Perf.* gelloñ *etc.* *Fut. Abs.* vetoloñ *etc.*  
*2nd and Contingent Fut.* votzan *etc.*



**B. Imperative Mood**

*võtā, etc.*

**C. Optative Mood**

*Pres. votzān!\* Imperf. geleār puro! Past. gelo asleār puro!*

**D. Subjunctive Mood**

*Pres. votzān. Imperf. votzason. 1st Condit. geleār. 2nd Conditional. gelo asleār. 1st Conditionatum. votzau. 2nd Conditionatum. vetoloñ assoloñ.*

**E. Potential Mood**

*votzāyet.*

**F. Necessary Mood**

*votzazāi.*

**G. Infinitive Mood**

*Absol. veso or vetzo. Sup. votzunk.*

**H. Participles**

*Pres. vetolo. Imperf. vetalo. Past. gelo.*

*Past Perf. gello. Fut. vetzo.*

**I. Gerunds**

*Pres. vetanañ. Imperf. votzun. Past. 1) votzun, 2) vetatz.*

**Negative form.**

"votzanāñ *etc.*" from the root "votz" except "vetzonāñ" and "vetonāñ".

After the Conjugation of "vetā" I put also an example of the full Conjugation of another Irregular Verb, to show more distinctly how the Tenses of the Irregular Verbs are either derived regularly from the Past or Regular

**Kār = do**

**Affirmative form**

**A. Indicative Mood**

*Pres. kārtāñ etc. Imperf. kārtaloñ etc. Past. keloñ etc. Perfect. kelañ etc. Past Perfect. kelloñ or keloloñ etc.*

1st *Fut. Absol.* kártoloñ *etc.* 2nd *and Conting. Fut.* kárin *etc.*  
Three other 2nd *Futures*: 1) kárun astoloñ *etc.*, 2) kártoñ  
assoloñ *etc.*, 3) keloñ astoloñ *etc.*

**B. Imperative Mood**

káruñgi *etc.*

**C. Optative Mood**

*Pres.* káruñ *or* karundigā, Devā! *etc.*

*Imperf.* keleār puro! *Past.* kelo asleār puro!

**D. Subjunctive Mood**

*Pres.* káruñ *etc.* *Imperf.* kárisoñ *etc.*

1st *Conditional.* keleār. 2nd *Conditional.* kelo asleār.

1st *Conditional.* kárin *etc.* 2nd *Conditional.* kártoñ *etc.*,  
*or* kártoñ assoloñ *or* kártoloñ assoloñ.<sup>1)</sup>

**E. Potential Mood**

*Pres.* 1) káriyet, 2) kárunk tanktā, 3) kárunk puro.  
*Past.* 1) káriyet assleñ, 2) kárunk tank assāli, 3) kárunk  
puro assāleñ. *Future.* 1) káriyet, 2) kárin *etc.*, 3) kari-  
yet asteleñ, 4) kárunk tank asteli.

**F. Necessary Mood**

*Pres.* 1) kárizāi, 2) kārceñ assā. *Past.* 1) karizāi as-  
sleñ, 2) kārceñ assleñ. *Future.* 1) kárizāi, 2) kārceñ  
asteleñ, 3) kárizāi asteleñ.

**G. Infinitive Mood**

*Absol.* kārso *etc.* *Sup.* kárunk.

**H. Participles**

*Pres.* 1) kártolo. 2) kārso. 3) kártā to. 4) kártañ.  
*Imperf.* kártalo. *Past.* kelo. *Past Perf.* kello, *or* kelolo.  
*Fut.* kārso, *or* kártolo.

**I. Gerunds**

*Pres.* kártanañ. *Imperf.* kárun *or* kárn. *Past.* kártātz.

<sup>1)</sup> This form, i. e. to use the Participle in "-toñ" instead of the Participle in "-to", with "assolo", is as common as the other form put in the Paradigm, i. e. as "-toñ" *or* "-to" with "assolo". (See 2nd Conditionatum §§ 2 and 4.)

Irregular Verbs (*continued*)

10. Mór = *dia*, *Past.* mēlo (*different from mello and mēlo, and mór different from mōd*).

11. Vād or vār = *carry*. *Past.* velo.

12. Moṇ = *say*. *Past.* moḷo. *Participle Imperf.* moṇ, *besides* moṇun.

13. Ubza = *proceed*. *Participle.* ubzono.<sup>1)</sup>

14. Bos = *seat*. The regular *Past.* "bosā" seems to be used also for the Present (*vulg.* bohōlā).

15. Ge = *receive*. *Past.* getlo; but the compound "kāṇ-go" has "kāṇgetlo or kāṇgetlo".

16. "Aik = *hear*" forms the Tenses regularly, but as if the root were "aika", when it would be too hard to pronounce the Tense formed from "aik"; so we have *Pres.* aikatāñ *etc.*, but *Imperat.* "aik, aikā", *Subj.* "aikun" *etc.*, as there is no cacophony in saying "aikā" *etc.*

Besides these single Verbs, there is a whole class of Verbs which properly are not irregular, yet require some euphonical changes, I mean the Verbs having the root ending in a vowel. But here again we have to remark:

a) The Verbs ending in u or uñ change in the Contingent (and Potential, equal to the Contingent) Future u and uñ into v whenever the termination to be added to the root begins with a or u (which u sometimes is pronounced by some o). The same change takes place if "zāi" is to be added to them; thus "rāu = *remain*", has "rāvan, rūñi, rāvat, rāvañ (rāvo), rūñāt, rūñit, rāvazāi (some castes say "rābazāi"); "dāuñ = *run*", "dāvan" *etc.*, "dāvazāi"; "deuñ = *descend*", "devan", "devazāi".

b) The Verbs having the root ending in a vowel except a, take in the Absolute Infinitive and equal Participle and Gerundive, "-uñso (or -untzo)" instead of "-so (-tzo)". But if the root ends in āi, ai, oi, i, ei, as all Causative and some other Verbs, the terminations "-uñso" and "-unk" are added to the root omitting

<sup>1)</sup> Some do not admit as Konkani this "ubzono", they always say "ubzalo".

the i, as if the root ended in a, or e, or o; e. g. "poļei, poļeunk, poļeuņso"; "kārai, kārauņso, kāraunk or kārounk". As I see that there is some difficulty about these Verbs ending in a vowel, I shall put hereafter an example.

c) Verbs ending in a, add in the Absolute Infinitive only "ņso." as also in the Future Negative Absolute.

d) If the root ends in a or uā, then euphony requires us to add nk, instead of unk in the Supine, a instead of un in the Gerund in un.

Some other changes, which are not put down here, may be required by euphony. See also p. 94, Future Tense.

### Conjugation of Verbs ending in a vowel

"Pie = drink"<sup>1)</sup>

*Put. Cont. Sing.* 1) pien, 2) pieši, 3) piet.

*Plu.* 1) pieuņ, 2) piešāt, 3) pietit.

*Imperat. Sing.* pie, *Plur.* pieyā.

*Supine.* pieunk (*vulg.* piunk).

*Infim. Absol.*

*Particip.* pieuņso (*vulg.* piuņso).

*Gerundive*

*Put. Neg. Abs.* 1) pieuņsonāš etc. = I shall not drink;

2) piesonāš = I will not drink.

"Dāuā = run"

*Future Cont. Sing.* 1) dāvan, 2) dānki, 3) dāvat;

*Plu.* 1) dāvuā, 2) dāuāšāt, 3) dāuntit.

*Imperat. Sing.* dāuā,

*Plu.* dāuā or dāvā,

*Caus.* dāuādi.

<sup>1)</sup> The Tenses not put down here are regular throughout.

Conjugation of a Causative Verb and of its corresponding  
Non-Causative Neuter Verb

"Paloäi = quench"

*Fut. Cont.* paloäin etc.

*Supine.* paloäunk (*vulg.* palouunk).

*Infin. Abs.*

*Particip.*

*Gerundive*

paloäunso (*vulg.* palouñso).

*Pres. Neg.* paloäinän etc.

*Fut. Neg.* 1) paloäunsonän (*vulg.* palouñsonän) = I shall  
not quench.

2) paloäisonän = I will not quench.

"Paloa-tä = is quenched"

*Fut. Cont. Sing.* 1) paloan, 2) paloäi, 3) paloat;

*Plu.* 1) paloau, 2) paloäät 3) paloatit.

*Supine.* palouunk.

*Infin. Abs.*

*Participle*

*Gerundive*

paloänso.

*Pres. Neg.* paloanän.

*Fut. Neg.* paloänsonän.

In a similar way to the above Causative Verb are conjugated also those Verbs, which although not Causative, have a similar termination; *e. g.* "połci=see"; "boroł=write"; "kärłci=expend"; so "kärłzouk, kärłzouñso" etc.

From the given examples we may see the difference between the Causative and the Non-Causative (Neuter) corresponding Verb. I say "Neuter", because if it is not Neuter, *per se* it has no peculiarity.

In order to make still easier the Conjugation of these Verbs, let us put together all different things said in different places about Verbs ending in a vowel, and frame a rudimental rule. The general rule can be expressed thus: The Verbs ending

in a vowel either insert some consonant, or change some letter or do not take the full termination whenever euphony requires that; or, more distinctly,

1. Verbs ending in a insert *y* in the form “-iyet” of the Potential; ending in a and e insert *y* in the 2nd Person Plural Imperative.

2. Verbs ending in u or uñ change u or uñ into *y* in the form “-iyet” of the Potential; the same happens also in the Contingent Future whenever the termination to be added to the root begins with a vowel, and when “-zāi” is added.

3. Verbs ending in a, e, i, mostly omit the initial vowel of the termination in the Contingent Future, and those in a omit also the vowel a of the termination -uñso, and those in u or uñ omit u of the termination -uñso and -unk, or, we may say, omit u and uñ before adding -uñso and -unk.

4. Verbs ending in any vowel usually take -uñso (and -uñsonā in the Negative Future, see p. 94) instead of -so (and -sonā the Negative Future. See *ibid* a limitation); but if the last vowel of the root is i (āi, ai, ei, oi, i preceded by a consonant), they add the terminations -uñso and -unk to the root, either omitting this i, if it is preceded by a, e or o, or changing it into ā or o, if it is preceded by a consonant. There may be a few exceptions, which practice will teach you.

What has been said (n. 3) must be limited thus: Verbs ending in “a”, drop the initial vowel of the termination of the Contingent Future, if this is “-ao”, as this is usually the case; because mostly this “a” is a sign of a Neuter Verb derived from its corresponding Causative Verb in “-āi”, by omitting “i”; consequently it takes “-au” not “-ia” (see p. 117, n. 3, d.); but sometimes Verbs ending in “a” are transitive; e. g. “kbā=eat” has “kbā-in”. For this reason I say (p. 117. I. c.) mostly, not always, Verbs ending in “a” take only “u”.

What to say if the Verb ends not in “a, o, i,” but in “u” and “o”? If this “u” is preceded by “e” or “a”, e. g. “rāu, jēu, sēu,” then see above n. 2. If this “u” is preceded by a consonant, first I say that I do not recollect now any Verb ending in such a way; yet with analogy to other cases, if such a case happens, I would change this “u” into “v”, or add to “u” the terminations without the initial vowel; e. g. suppose that “māru-ā” be a Konkani Verb: then I would say “mārvan or māran”.

If the Verb ends in "o", if such Verbs exist and this "o" be not a short "a (ā)", then if it is transitive, it seems more euphonical to add the full terminations "-ān" etc.; if it is Nuntor, it does not seem prohibited *per se* to add the full terminations "au" etc., chiefly if this "o" be preceded by a consonant; yet, as in this matter, use is the rule, practice will teach you what is the best way. I said above, "unless this 'o' be not 'ā'," because these two letters can be exchanged very easily; so "mānuh-tā=pleases" seems to be pronounced by many "mānuo-tā". This Verb has "mānuan" in the Contingent Future.

What I said in this matter about Verbs ending in a vowel, (as also in many other cases) supposes that we write Konkani with Roman letters; because some of these rules would be useless, if we had to write it with Kanarese letters.

These little irregularities might perhaps induce some to put at least two Conjugations, i.e. one of the Verbs ending in a consonant, the other of the Verbs ending in a vowel. Yet, as both Conjugations are mostly the same and the small differences between them are euphonical rather than grammatical, so for the sake of simplicity I thought it better to put only one Conjugation.

### § 8. Defective Verb

The following Verbs, though a little irregular, may be called Defective Verbs, because all the Tenses are not used.

1. Zāpañ = I know. *Present*, zāpañ, zāpai etc. (regularly). The other Tenses which can be used are formed by adding to "zāpa" the required Tense of "assā". Thus "zāpañ assoloñ = I knew", or "zāpañ zūn assoloñ".

2. "Nepañ"<sup>1)</sup> = I do not know may be considered as the negative form of "zāpañ"; its Tenses are formed just as the Tenses of "zāpañ".

Moreover "nozo" and "zāi" may be considered as defective (see above).

### Exercises on Verbs (Continued)

#### Causative Verbs

hās = laugh

Bargeñ, kiteak iskul karčea velār hāstai? To makā hāsaitā. Āuveñ sāngloñ, kēlāingī? Āuveñ kārunknāñ. Pedrun

<sup>1)</sup> Pronounce nearly "nepañ", passing over "nea" very quickly.

kāraitāñ. Burgeñ tzāhtāgi? Nāñ; āuoi takā tzāhlaitā. Mēz porti. Mēz vareñā portatā. Āuoi bāpāno, tumiñ tumēcāñ burgeñk Devāce birāntint vāḍaiyā. Burgeñ khāināñ zāi zalcār, āuoi takā khāuoiṭā<sup>1)</sup>. Devāñi kurpā amkāñ Devāk mānuṭitā<sup>2)</sup>. Takā boreunčesk lai<sup>3)</sup>.

### *Reciprocal Verbs*

Bāvānu, yēkamekāso mōg kārā; yēñ Somia Jezu Kristācēñ formāñ dekun. Burge laḥilānt yēkamekā kēltāt. Monis pele-āso mōg kārčea swāter sābār pāuṭi yēkamekā zagaḍtāt ani lāḍlāi kārātāt. Bāp ani āuoi khāiñ assāt? Yēkamekā gazāli mārītāt (*have a chat*).

### *Reflexive Verbs*

San Luis apleñ itleāk mārītālo, zāritār tāpeñ vōḍ pātkañ kedintz aḍarunknatulliñ. Tuje itleāk boreñ čintun nišcēsi. San Frañcis Zaver Meliapurānt astanañ, vigārācēa gārā lāgiñ asqillea itlānt aplea itleāk ratir (*or ratzo*) bāuntālo ani niāl kārītālo.

### *Verbs excluding Companionship*

Āuñ moje itleāk čintāñ: meleā uprānt ḍusri jini meḥnā-zalcār amiñ sāmeṣtāñ monšāñ prās nirbhāgi. Monis apleñ itleāk sābār pāuṭi Devāñ keliñ upkārañ niāllecār, ḍubāñ asatanañ Devāso tzāḍ mōg karit. Tūñ koṇāger rāutai? Āuñgi? Āuñ aplea itleāk jietāñ. Āuñ kāl tāḍir moje itleāk bāuntanañ ani utzambol ḍurio poḥitanañ, Devācēa rāgācēñ sarkēñ makā distāleñ.

<sup>1)</sup> Causative Verb from "khā"; it is formed irregularly.

<sup>2)</sup> Causative Verb from "Mānuṭ-tā=pleases"; as the primitive Verb ends in "ā", only "i" is added; so also in other similar cases; i. e. if the Verb (primitive) ends in a consonant, the Causative Verb is formed by adding "i" (sometimes "ai, oi, oī"); if it ends in a vowel chiefly in "a", then very often only "i" is added, or "a" is changed into "i" ("portatāñ, portaiñ") or, seldom, "noi" or other irregular termination is added. See moreover the exceptions § 1.

<sup>3)</sup> By "lai=apply", many Verbs which cannot be formed Causative by "i" etc., take a causative meaning.



*Verbs compounded of the Gerund in un*

Pedru khāiñ assā? Āpoun ādtāñ. Moji pēt koñā lāgiñ assā? Anton kāneun (*vīg. kān*) yetā. Mukār vōtz: āuñ tuzo livrā kāñ yetāñ. Saibānu, tamiñ kāgad boreyā; āuñ dāñditāñ (dāñun ditāñ). Kārt (*master*) apleā kuñmāk khūñ apditā (āñun ditā). Rāyāñ aḍli hukum kūñun galleā. Pal (*canopy*) ukoln dorā.

*Irregular Verbs*

kūlēñ, -oa = plantain (*π*)

Tuveñ tuzo vāur keloiñgi? Āveñ yedol kārunknāñ, fālea kārtāñ. Tuveñ kiteñ khelaiñ? Āveñ dōn kēliñ kheloānt. Tuveñ kelleñ kām boreñ natulleñ, tea pasun teñ portun kār-  
čeñ assalleñ. Mozo livrā bhāir poḍlo, tukā mellāgi? Makā meḷunknāñ. Tuzo bāpui melogi? Morunknāñ, assā. Yā bāint mhēlēñ<sup>1)</sup> udāk assāgi? Ui, yere bāink votzazāi.

*Periphrastic Conjugation*

Āñ boreun assāñ. Āuñ yetanañ to nidan assolo. Tūñ zāun vortautāgi to zo yeunzo assā? Povitry pustakānt kiteñ boreun assā? Devāčeñ utar boreun assā. Āuñ atañ boreitāñ thāiñ assāñ, makā kārkar kār nakā. Zōkōñ khālto zatā, takā Deu vorto kārtolo; zōkōñ vorto zatā, to khālto kelo zatolo. Tūñ yeunčoa veḷār, āuñ siktoloñ astoloñ. Monšāñ kūde ādhār meḷnatullea veḷār, Devā thāiñ āsro kāneunčoa assā.

*Verbs ending in a Vowel*

Zōkōñ Devāčo kurpe bitār rāvanāñ<sup>2)</sup> to appāk luksāñ,

<sup>1)</sup> This "m" which neither in Kanarasa, nor in Malayāli is reckoned among the aspirated letters, becomes aspirated by adding "h" just as in Kanarasa, by adding ss; or rather there are two different letters "m" and "h".

<sup>2)</sup> "ñ" of "rāñ" becomes "r" not only when "āñ" is added, but also in the Negative form when "nāñ" is added. See Art. I. § 5 u. 2, p. 116.) The above rule (p. 143) in order to be complete must be compared also with § 5 l. c. chiefly nn. 2, 3.

Devāk akmān kārtā. Somia Jezu Kristāči kuņ sauņso Devāči jini jietā. Aple dis tšād jeun ani pieun kārtsouņso monis Devāso santos boganān. Tšād ulounčēant āib tzuķčēnāš, sangtā povitru pustak.

## CHAPTER V. ADVERBS

About the Adverbs many questions might be put. The chief ones are these: 1) Which are the principal Adverbs? 2) How are they formed? 3) How are they used?

### 1. a) Principal Adverbs of Place with the derived Adjectives

- "angā = here"—angāso (angāsār = here above)
- "thāiñ" = there, thither"—thāiñso
- "khāiñ" = where, whither"—khāiñso
- "sāglean" = everywhere"—*Instr. of sāglo*
- "sārvythāiñ" = everywhere" *used chiefly in religious matters*
- "lāgiñ = close"—lāgšilo
- "sārsi = close"—sārsilo
- "pois" = far"—poislo or poisilo
- "voir = above, up stairs"—voilo
- "sākül = down, below"—sāklo
- "pāti (or paṭleān) = behind"—pātlo
- "mukār = before, in face"—mukāvelo
- "teusin = in that side", *shortened from toa kusiñ*—teakusilo
- "yeusin = in this side," *shortened from yea kusiñ*—yeakusilo
- "bitār = inside"—bitārlo
- "bhāir = outside"—bhāilo

### b) Principal Adverbs of Time with the derived Adjectives

- "āz = to-day", —āiso
- "fāleā, or phāleā = to-morrow"—fāleāso
- "kāl = yesterday"—kāiso
- "poir = the day before yesterday" or pōr—porso
- "porvāñ = after to-morrow"—porvāñso

- "poruñ = last year"—poruñso  
 "disādis = every day"—disādisāso  
 "sakāliñ = early"—sakāliñso  
 "phanteār = at daybreak"—phanteāparāso  
 "sakāliče = in the morning"  
 "sānjer *or* sānječe = in the evening"—sānješo  
 "bhōu sakāliñ = early in the morning".  
 "toḍou = late"  
 "vegiñ = early, in time"—vegiñso  
 "ādiñ = before"—ādlo  
 "māgir = afterwards"—māgirlo *or* māgirso  
 "atāñ = now"—atāñso  
 "purviñ *or* ādiñ purviñ = in ancient times"—purviñlo  
 "voḍol = lately"—voḍolso  
 "yedol pāriant = up to this"—yedolso  
 "sāddan̄ (*emph.* saddants) = always"—sāddantso  
 "kedinte . . . nāñ = never"—kedintso . . . nāñ  
 "tovoḷ *or* teaveḷār = then, at that time"—tovoḷso  
 "khāiñ" = when (*low castes say khoiñ*)"—khāiñso  
 "seki { = finally"—kaḍieso  
 "kaḍek {  
 "yea fāde = afterwards (in future)"  
 "poilentz = already (first)"  
 "seve = at the same time"  
 "aprup = seldom"—aprupso, *or* aprupaso

c) Principal Adverbs of Quantity with the derived Adjectives

- "bhōu { = much"  
 "sābār {  
 "illo (-i, -eñ)  
 "toḍo (-i, -eñ) { = a little"  
 "tikeñ (*or* ḱikeñ) {  
 "sumār = moderately, neither very much nor very little"—  
 sumārso  
 "uṇo (-i, -eñ) = less"

"tsāḍ = much, more, too much"

"ani = still, more", e. g. ani dōn = two more

"puro = enough"

d) Principal Adverbs of Manner with the derived Adjectives

"boroṇ = well" (or boro, -i, -eṇ)

"pāḍ = badly"

"tzukon = wrongly"

"sompeṇ

"sompeponān { = easily"—sompo, sasārāyeso

"sasārāyen

"kāštān = with difficulty"—kāštāṇso

"tzāḍ upeṇ = nearly, about" (Latin *circa*)

"lāgiṇ lāgiṇ = almost" (Lat. *paene*), e. g. "lāgiṇ lāgiṇ tis = almost 30 (less than 30)"

"tzāḍāvotzāun = generally, usually"

"kapas! = very well! perfectly!" (used often ironically)

"anūit

"yekāts pharā { = suddenly"

"čintinastanān

"portun = again"

"neanārponān = ignorantly"—neanārponāso

"beštoṇ = in vain"—bešto

"asseṇ = in this way"—asso

"tasseṇ = in that way"—tasso

"viūgāḍ = separately"

"saṅgatā = together"

"voṭṭu = altogether"

"kāso (-i, -eṇ) = how"

"kāesālo (-i, -eṇ) = how"

"regiṇ = fast"—regiṇso

"soukās = slowly"—soukāsāyeso or soukāsaiso

"nizzāun

"dubāunāstanān { = certainly"

"drāḍzāun

"yekādevēlā = perhaps"

"zāit = well (yes)"

"ūi" = yes"

"niā

"nāiā" } = no"

"nān

"puṇi or puṇ = at least".

Besides these, which I may call primitive or original Adverbs, (except very few, which are not primitive, *e.g.* kāštān) there are many derived Adverbs; of these I shall speak in the III. Part, about Derivations.

2. See Part III.

3. I answer for the present (reserving the more exact explanation for the Syntax) that they are not declined, except the Adverbs of Place; and even these are not declined when used absolutely. We must except the Adjectives which are used also as Adverbs, as we shall see in the Syntax; those Adjectives agree with the corresponding Noun; *e.g.* among the above Adverbs "kāso, kāssalo, poilotz" *etc.* These Adjectives may be recognized by the termination "o (otz) or eñ". But if they are used to show some peculiar relation of place, they are declined according to meaning, after being changed into Adjectives, viz. after having given to them a form of Adjective in so or lo; *e.g.* "angā = here", "angā-čēn = through here", Instrumental from "angāso"; "modēn = in the middle", "modēn = through the middle", Instrumental from "modlo".

If "so, -či, -čēn" were to be taken as signs of the Genitive, we should say also that the Adverbs of time *etc.* are declined; so "āso = of to-day"; "angāso = of here". But, as I consider "so, -či, -čēn" to be signs of the Adjective, or at least I am allowed to suppose it, I will speak of them in the Chapter on Adjectives in the Syntax, if possible.

### *Exercises on Adverbs*

Āz Pedru āučit melo. Kāl Lorso čintinastanaš tžārlo.  
Poir. Šimān pičent pođlā. Peruñ kumsār zālloigī? Āuā

kumsār zāun tinte moine zāle. Fāleā yā porvañ ānā tumger rāntoloñ. Fāleā Āitārā paisāvāso sermauñ astolo; kālceā Āitārā sermauñ nātullo. Khāiñ vetāi? Gārā vetāñ. Angāceān votz-iyetgi? Geleār, zāgo pād zatā. Tujeñ gār khāiñ assā? Vā-ḍeāñ modeñ assā. Gādiegārā, gāḍi modlean vōr. O monis konso? To angāso. Ani to monis? To porgāvāntlo. Āiso vāñjel kāsālo? Āiso vāñjel paisāvāso. Mōgān sāmestañ kāḍe ulei. Grest monis kāsāñ sārīgār pāutāt. Fāvōṭe jinsāñ kumgār kāṣeitleāñk Devāñi jini meḥtā. Mēstri sāngtā, teñ ōṭ dīn aikāzāi. Mojeñ kān boreñ kāro kārunknāñ. Tuñ khāiñ vetoloi? Āuñ Bombāi vetāñ. Kāiñ Bombāi vetāi? Fāleā.

## CHAPTER VI. POSTPOSITIONS

1. Under this name are included what we call in our languages *Prepositions*, because in Konkani all such words are put after the affected part of the speech.

2. Postpositions which govern the Nominative:—

pāriant { = till  
monasor }

Postpositions which govern the Dative:

āḍ { = against  
poṭe }  
virōdh }

Postpositions which govern the Original:

ādiñ = before  
mukār { = in face, at the presence of  
hujr }  
phāḍeñ = before, after (see Dictionary)  
uprānt { = after  
magir }  
paṭleān = behind, Lat. *retro*  
voir = above, upon

sākāl  
khāl { = under  
talā

pois = far

lāgiñ  
kāḍe { = close  
sārsi

thāiñ = in, as regards, towards, *e. g.* "Devā thāiñ = in God"

bitār = in, within

bhāir = out, without, beyond

viñe or vin = without (Lat. *sine*)

sangatā = with

vingād = separately from

pasun or pasrot { = for, on account of  
khatir

pārmane = according to

bāuntanē = around

veslean or dīkān = in the direction of

thāun = from, *e. g.* from Calicut to Mangalore, from 3-4

poltodi = beyond (*ultra*)

āltāḍi = on this side (*citra*)

vorriñ = through

śivāi { = beside (Lat. *praeter*)  
karit

bādlāk = instead of

suatār = in the place of.

From some Postpositions are derived some Adjectives; these mostly have been given in Ch. V., because these Postpositions are also Adverbs.

3. Are the Postpositions declined? If we consider the true Postpositions, not the derived Adjectives, I answer, no; yet in some cases they seem to be declined, for they change according to the Number and Gender; *e. g.* "from hell = emkan-dāntle": "gārānt = in the house"; "gārāniñ = in the houses". Yet this is only an appearance, because in the first case, as we

have seen above, the Substantive with the Postposition is changed into an Adjective. The 2nd example would show only that -nt is not used in Plural; yet we have seen that we can say also "gārānt = in the houses", though not so well as "gārāniā".

4. What case do they govern? This appears from the given list.

5. The change of Postpositions into Adjectives is very remarkable, chiefly of the Postpositions "bitār, voir, lāgiā", (see above Chapter II. Art. I. § 3); *e. g.* Among the Chapters of the Canticle, this is the 3rd." That "Among...Canticle" is considered as an Adjective of "Chapter"; hence it takes the terminations of the Adjective; "Kantiklea avesvārā bitārlo vo tisro avesvār"; we might translate it literally into bad Latin, thus: *existens intra capituli Cantici hoc Caput tertium*. So also: "St. Paul is one of the Apostles = Apostalanālo St. Paul yoklo". It seems that if there is in the sentence, besides the word governed by the Postposition, a Substantive or Pronoun with which the Postposition has some connexion, the Postposition is changed into an Adjective. About this later on.

6. Sometimes two Postpositions are joined in a similar way as in the Latin sentence: "*De sub cuius pede fons vivus emanat*"; *e. g.* "sārgār thān = from heaven"; "sārgārānt = above in heaven"; *i. e.* they wish to express at the same time two ideas: 1, that heaven is *above*, 2, that *in* this high place, *e. g.* happiness is found.

7. Some Postpositions, if joined to Participles, prefer to be joined to the Past rather than to the Present Participle, *e. g.* "uprānt = after"; others on the contrary prefer to be joined to the Present or Future Participle; *e. g.* "adiā = before". There are some which seem to be joined indifferently to the Past or Present Participle according to the meaning.

8. The use of the Postposition in Konkani is much more frequent than in our languages; many Tenses, which in English or Latin are not preceded by any Preposition, are trans-



lated by a Postposition with the Participle, as will be shown in the Syntax.

9. But on the other hand, some English or Latin Prepositions are not translated at all in Konkani. This is the case chiefly with so many Verbs compounded with Prepositions; often the English Preposition is omitted, because the simple Konkani Verb renders the meaning of the English compound Verb; yet sometimes the English Preposition gives quite a different meaning to the Verb; then, of course, either a Konkani Postposition or Adverb must be used, or a simple Verb which corresponds to that changed meaning; *e.g.* "call on" is not translated by "voir apoi", but by "bet = visit". Moreover although the English Preposition (or Adverb) does not change much the meaning, sometimes we may use in Konkani the corresponding Postposition (or Adverb).

### *Exercises on Postpositions*

Kodiāla thāun mojeñ gār pāriant tīs kōs assāt. Šerāntlo kōp ailo? Kōp yeunknāñ. Devā thāiñ kitle zōp assāt? Devā thāiñ teg zōp. Amčea ātmeā thāiñ Deu kiteñ kārtā? Ajapā-čeo vāstu kārtā, amiā takā kābul dileār. Gārā bitār kōp assā? Gārā bitār kōpnāñ; bāgil dāmpun assā. Igarje bāir votzun tumiā āikalleñ vitzārnakāt. Pedru Šimāvāk ād yetā, tačeo pasun (tea pasun) Šimāuñ Pedruk virōdh yetā. Tumčeo bitārlo kōp yemkaḇdāntli kešt sosit? Somi Jezu Krist saitānāk monšāñ voilo soļounčea velār, saitān hōb mārñ sāngtūlo: "Kiteāk amkūñ kēšt diunk ailāi?" Somi Jezu Krist nimā-uea disū koṭṭeānk sāngtolo: "Moje lagčeo votzā, maldisāoñ poḍleleāno.

## CHAPTER VII. CONJUNCTIONS

1. In Konkani there are not so many true Conjunctions as in English, because many English Conjunctions are translated by Correlative Pronouns; *e.g.* "as = zosso—tosso"; sometimes they are translated by an Adjective, *e.g.* *quam magnus*, which

*quam* is translated by an Adjective (*kitlo or kedo*), though we may say also that they are Conjunctions, but declined. Some others are translated by Postpositions, *e. g.* "because = *pasun*"; some others are omitted, *e. g.* "either or" are translated by one Conjunction.

## 2. Principal Conjunctions:

*kiteāk - kiteāk moleār* = why—because

*dekun* = because, therefore

*tār* = therefore

*paṇ, paṇi* = but

*bogār* = but (*in opposition, e. g.* not only . . . but also)

*tāri, zaleāri* = nevertheless, yet

*i* = although, also

*zāritār or zāritāri* = although

*zārtār* = if

*ki, moṇ* = that

*vo or no, yā* = or

*muṇṇēñ or muṇṇēñ* = that is to say

*sāit, legun* = also, even

*taḥē širai* = besides, moreover

*ani* = and

Negative Conjunctions, *e. g.* "neither nor", are formed by adding the negative particle to the affirmative. (See Part III. Chapter IV.)

3. Among them there are some which may be divided, *e. g.* "zārtār = if", which can be divided in such a way that *zār* is put in the beginning of the conditional sentence, and *tār* in the beginning of the 2nd part, *e. g.* "zārtār te bhāgevānt, sārgār vetāt = if they are holy, they go to heaven", or we may say also "zār te bhāgevānt, tār sārgār vetāt"; so also "zāritār = though", compound with "zārtār = if", and "i = also" may be separated so as to put this *i* joined to the Verb, *e. g.* "zāritār yēk ānj aileār = though an angel would come", or "zārtār yēk ānj aileāri".

4. Some Conjunctions are put after the affected word, as in Lat. *enim*. So "puṇ", if it means "at least", is placed after the affected word—"vorsāk yēk pāuṭi puṇ kumzār zāizāi = once a year at least we must confess". Moreover "leguṇ, sait, i", which all mean "also", are placed after the affected word, as in Latin *quoque*: i is not only placed after, but also joined to the word, *e. g.* "kaleāri = though you did".

5. Many English Conjunctions cannot be translated literally, but by some circumlocution, as the Syntax and use will teach. Something more about Conjunctions will be said in the Syntax.

## CHAPTER VIII. INTERJECTIONS

About these here I have nothing to say, but to put a list of the most common of them.

"ayo, kaṭā, yē" expressive of sorrow, pain.

"ah, āh, ahaha" expressive of surprise, pleasure, jest, reproach.

"āñ? = what?"; some use it also for "yes".

Our "o" of the Vocative is expressed by "ye"; *e. g.* ye Fraskā = O Francis!

"o or vo? = what?" in asking to repeat words not understood.

"ēhi!" expressive of disgust.



## PART III. SYNETYMOLOGY

In this part I treat of certain points, which belonging to some, if not to all, the Parts of Speech, may very appropriately be classed under the head of Synetymology. They are distinct both from Etymology properly so called, and from Syntax.

### CHAPTER I.

#### Words used in speaking to or about persons

This chapter is almost a continuation of the Chapter VIII. of the II. Part; for, these words I speak of, are in some way Interjections, although not in the common meaning: and so this chapter may be the link between II. and III. Part.

1. We have already seen that *no* or *nu* is the Interjection added to the Vocative Plural; *e.g.* "băvâno! = O brethren!"

2. To show respect to a person the Plural is used not only in addressing, but also in speaking of a person; *e.g.* "Săibănu! = Oh lord!" "khăiñ gele? = where is he (the lord) gone?"

3. The second degree of honour is, when a man addresses another superior in age or in some other respect, to affix to the proper name the word or syllable "mă" for a man, and "mămie" for a woman; *e.g.* "Antoni mă! = Oh Antony!" "Mărie mămie! = Oh Mary!" This "mă" seems to be an abbreviation of "mamă, vocative of "măm = uncle", and "mămie" is the vocative of "mămi = aunt". If a more than common superiority is to be expressed, instead of "mă" they use "agă" for a man, "age" for a woman; if a still higher superiority is meant, they use "babă" (vocative of "băb") for a man, "băye" (vocative of "băy") for a woman; finally the highest degree is "Săibă

or *Somi* or *Suāmi*" for a man, "*Sāibi*" for a woman; although this last, "*Sāibi*" among Christians is used almost exclusively for the blessed Virgin Mary. Note that by joining "*ago*" and "*bāye*" you have a smaller degree than by using only "*bāye=O lady*".

4. Speaking to a boy, *are* is prefixed or *re* is added not only to their proper name, but also to the Verb, to the Pronoun *etc.*; speaking to girls and figuratively also to women, *ago* is prefixed or *go* placed afterwards.

5. As a term of endearment towards children or young persons *amā* or *bā* is used.

6. If they have not to address but to speak of other superior persons, the above words, in the Nominative, are used; but *mā* is often changed into *am* or *m*; *e.g.* "*Anton-am*". It is almost like our *Mr.*

Some examples will show the use of the above words.

"*Pedru mā, Saib tukā apoitāt=O Peter, the master calls you*"; "*Heleni māmie, Igārjent yetāigī?=O Helena, do you come to the church?*"; "*age Mārie, kossi assāi*", or "*Mārie, kossi assāige?=O Mary, how are you?*" "*Mārie bāye, makā apoitāigī?=Mary, do you call me?*" or "*age Mārie bāye, makā apoitāigī?*" or "*Mārie bāye, makā apoitāige?*" "*ye Forsa babū, makā yēk Rupoi dī=O Mr. Francis, give me one Rupee*"; "*Sāibā, hukum dī=O lord, give order*"; "*Silā-re=Oh Silvester (boy)*", "*are Šilā, yē=come, O Silvester*", or "*Šilā, yē-re*"; "*votz-re, lutzā=go, O rascal*"; "*Māriā-go, lānkud ād=O Mary (girl), bring firewood*", or "*ago Māria*"; "*Mojca burgeā, yē amā=O my dear child, come*"; "*moja burgeā, khā balā=O dear child, eat*"; "*Amā*" and "*balā*" must be separated from the affected Noun.

From these examples we may form a rudimental rule about the use of these particles.

a) *Re* and *go* are placed after the affected word; if this is alone, immediately after it; if there is a sentence, joined, often at least, to the Verb. "*Emmānueli-re=O Emmanuel*",

"Emmānueli, yē-re = come O Emmanuel"; Māria-go = O Mary", "Māriā, yē-go = come O Mary".

b) Are and ago are immediately prefixed to the affected Noun; this may be alone or in a sentence; "are Emmānueli = O Emmanuel", "are Emmanueli, vāur kār = O Emmanuel work".

c) Mā, māmia, babā, bāya are put after the affected Noun.

d) Agā and age are put either immediately before the affected Noun, or afterwards, but joined to the Verb and losing the initial a.

e) Sāiba, Suāmiā, addressing a person, are generally used without the proper Noun.

f) Amā and balā are separated, usually, from the affected Noun; but "burgiā balān" is used.

As to speaking not to, but about superior persons, the corresponding titles "māmi (shortened 'ām), māmī, bāb, bāy, sāib, suāmi, sāibiā" are put after the affected Noun; ("agā and ago", "ago and are", "re, go" have no Nominative). Examples: "Anton mām Bombai gelo = Antony went to Bombay"; "Serpīn māmi gārā nāī = Seraphina is not at home"; "Nern bāb piđent pođlo = Mr. Nern fell sick"; "Reicklin bāy vilāyet geli = Mrs. Reichlin went to Europe"; "Hohenlobe sāib mantri zālo = Lord Hohenlobe became minister" *etc.* As for girls and boys, no title is given when speaking about them, as also to others, when no honour is intended. Remark that the Plural is used very seldom to show respect; generally they use the Plural speaking to Priests, or to very high persons; out of these cases, very seldom, except some customary cases, *e. g.* a daughter-in-law uses the Plural to the mother-in-law; the son-in-law to the father-in-law, the father-in-law to the son-in-law; the "yei" and "yei" (father or mother of bride and of wife's bridegroom) and the "sādu" (husbands of two sisters) among themselves. Remark moreover that "bāy" may mean also elder sister and child; in both these cases "bāy" is neuter, although declined according to the first declension. "Bāb" may mean also elder brother.

## CHAPTER II.

### Suffixes modifying the meaning of Words

1. Emphatic *tz* or *ts*: (see page 81.) It is used moreover for many other purposes, *e. g.* to make a Verb frequentative. (See Syntax.)

2. Quasi diminutive *so*. This termination gives such a meaning to the affected word that now I do not find a more suitable word for it than "quasi diminutive". Some examples will show what I mean to say thereby. "*Boro*=good", "*boroso*=apparently good, or which seems to be good"; "*pišo*=foolish", "*pišoso*=giving some signs, although not certain of foolishness"; "*kārtā*=he does", "*kārtāso*=he seems to do"; "*gār*=house", "*gārseñ*=a thing which seems to be a house"; "*buka-so*=some papers which seem to be a book".

Yet sometimes this termination has a really diminutive meaning; *e. g.* "*boro-so*" may mean also "a little good", not perfectly good; "*tarnoso*=a little green", not perfectly green; "*tāp*=fever", "*tāpasaso*=feverish"; "*lonkađ*=iron", "*lonkđā-so*=of iron", "*lonkđāsaso*=ferruginous, containing particles of iron", and so in many other cases.

There is a common sentence which shows clearly the meaning of this *so*, (*si*, *señ*). If a person complains to me against another, and I do not like to offend neither this second nor the first, I say to this second: "*āuñ mārlēñseñ kārtāñ, tāñ rāđlēñseñ kār*=I will do as if I had beaten, you do as if you weep", viz. by saying something, not serious, but having the appearance of a serious reproach against the accused person. Hence it appears that this *-so* is just the contrary of the emphatic *-tz*. (See p. 82.)

Which is the use of this *-so*? a) First it is joined as one word to the affected word. In order to make it known to the readers, I will separate it at least sometimes by a hyphen.

b) It is joined to any part of the speech, as I said of the emphatic *-tz*, except perhaps Interjections.

c) It is changed into -si for the Feminine and -señ for the Neuter; *Plur.* -se, -seo, -siñ *etc.*, just as the Adjectives of three terminations; so if added to a Neuter Noun, it is -señ; if to a Feminine Noun, -si *etc.*

d) The word to which it is joined does not undergo any change; *e.g.* "kār = do", becomes

*Pres. Sing.* 1. kártāñ-so, kártāñ-si, kártā-señ;

2. kártai-so, kártai-si, kártai-señ;

3. kártā-so, kártā-si, kártā-señ.

*Plur.* 1. kártāñ-se, kártāñ-seo, kártāñ-siñ;

2. kártāt-se, kártāt-seo, kártāt-siñ;

3. kártāt-se, kártāt-seo, kártāt-siñ.

*Past.* kaveñ keleñ-señ *etc.*

Although this -so can be used without adding any other word, yet the Verb "distā = appears" is very often added; and the word to which -so is added, is considered as an Adjective; *e.g.* "kunkaḍ ubtaseñ = the hen flickers", or "kunkaḍ ubtaseñ distā".

This -so is a beauty of Konkani. Other such niceties doubtless are to be found which would show that Konkani, if cultivated, may surpass even some European languages.

3. The terminations of the diminutive may be also reckoned here (see Chapter II. Art. III. § iv.); yet those terminations are not common to many parts of speech; hence they are better put in the 2nd Part.

4. The words ago, are, -ga, -re, *etc.* in addressing may be also considered as changing the meaning a little; but they may be written in two words, whereas I speak of joined particles; secondly, they are not peculiar to Konkani and present no difficulty.

5. I or al. I spoke of this i, in Part II. Ch. II. § 6. p. 79; but it is added also to other words; hence we must speak of it again here; i, added to Pronouns or Adjectives, gives to them an indefinite or general meaning, as the Latin *libet*, in Italian *sia*; *e.g.* "kāssoloi = any", "kōṇākai = to any one." The



particle "kâi" has also a similar meaning. (See *l. c.*) I said *i or ai*; yet this second is seldom used.

This *i* is added also to Verbs and Nouns, and gives them a permissive meaning ("although" *etc.*). This particle is put at the end of the Verb ("keleāri = though you did"), but with Pronouns, Adjectives and Conjunctions, it may be put also in the middle of them; *e. g.* "zārtār = if", "zāritār = although (if also)"; "kōniyēk = any". Instead of *i*, sometimes "ni = also" is used, almost in the same sense as *i*; *e. g.* "teñui = that also" (*or* "teñi"), a compound of "teñ = that", and "ai"; so "zāritār Den amkāñ šikšā dītā, amso mōgui kārtā = though God punishes us, yet He loves us". The same *i* is used in the very common phrase "zāleāri = yet", compounded with "zāleār = if it happened", and "i = though".

This *i* sometimes added to a word, has only the meaning of *also*, chiefly if added to Nouns. The context must decide which meaning must be preferred; perhaps the permissive meaning is not different from the meaning of *also*; this particle in certain context naturally takes a permissive meaning.

## CHAPTER III.

### Interrogative Particle

1. To ask, "gī" is used, joined to the word which it affects in one word; *e. g.* "did you perform your duty?" Here the word affected by the interrogation is "perform"; hence this must have the interrogative particle. "Tuzo kāido kelāngī?" Remark that this "gī" can be used not only in direct, I may say, interrogative sentences, but also in sentences which expressed directly would be interrogative, *e. g.* "kedeā santonāñ āuñ šilogī moy tamiñ saumzayet = you may understand with what pleasure I came". Here a direct interrogation may be supposed "Did you come with great pleasure?" and in a similar way this "gī" can be used whenever a similar *oratio obliqua* occurs. Some use "gai" instead of "gī".

2. This particle is commonly used only in asking; yet sometimes I have heard it also in non-interrogative sentences; *e.g.* "tukā kitleñ assāgi, makā ticleñ assā = as much is to you, so much is to me".

3. This particle is not used with words, which of themselves, I may say, are interrogative; *e.g.* "kōn = who?" "kiteō = what?" in a similar way as in Latin, though in Latin we may say sometimes *quidnam?* This particle "-gi" is exactly the Latin *nam* or *nam*. So we cannot say "kiteāgi? or kōngi?" only "kiteñ or kōn" *etc.* is used. But if these words ("kiteñ *etc.*") are used as Indefinite Pronouns, then they can take "-gi." This "-gi" is used in the common and vulgar sentence "assāgi nāñ = is it (or) not?" used as intercalar at every step. Besides in interrogations this "gi" is used in the sentence: "kāsseñgi molleñ" as if you say = "*e.g.*". Finally, distinguish this "-gi" from "-ge" shortened from "age". (See Ch. I.)

## CHAPTER IV. NEGATIVE FORM

### Art. I. Substantives

Substantives are formed negative by prefixing *a*, (like the Greek *alpha privations*), if the Noun begins with a consonant, or *an*, if the word begins with a vowel, "āpā (*vulg.* ak-), nis-, nir-" *etc.* But these prefixes cannot be used promiscuously, nay, use does not allow us to make certain Nouns negative by any particle. Examples: "māriād = honesty" "āñmāriād = dishonesty, impoliteness"; "upkār = benefit", "āñupkār" or better "āñupkārpoñ = ingratitude"; "kāpāt = simulation", "niškāpāt = sincerity"; "bāruāso = hope", "āpā-bāruāso = despair"; "dhāir = courage", "āpādhāir = fear, despair"; "mān = honour", "āpāmān (*vulg.* ākmān) = offence"; "bāg = happiness", "nirbāg" or better "nirbāgipōñ = unhappiness". Sometimes, as in English so in Konkani some Nouns can be made negative, by changing the sentence into

the negative; *e. g.* "this has not been done nicely = *yeñ sarken kārunknāñ*". Finally some Nouns are made negative by prefixing "nāñ"; *e. g.* "pāsānd = approval", "nāñpāsānd = disapproval"; "bolaiki = health", "nāñbolaiki = unhealthiness".

If we have an English or Latin Negative Noun, which cannot be rendered by any of the above prefixes, then let us see whether there be some other word, although not in the Negative form, which corresponds to that word; if no word exists, then we must resolve it, chiefly by the Gerund Negative in "tānāñ" or by the Negative Participles; *e. g.* "pik = ripeness" cannot be made Negative; but the non-negative "tarnepon" exists, which has the same meaning. We might also resolve it thus: "unripeness causes harm = *piknatalleo vāsta lukṣān kārtāt* = unripe things cause harm".

## Art. II. Adjectives

These are made Negative *a)* by affixing "natullo", Negative Participle of "assā" to the Positive Adjective; *e. g.* "sarke = exact", "sarkonatullo". By this termination we can not only change some Adjectives into the Negative, but we can also form new Negative Adjectives, *i. e.* by adding this "natullo" to Nouns; *e. g.* "morn-natullo = immortal"; "jiv-natullo = lifeless".

*b)* Negative Adjectives are formed by adding "vin = without" to a Noun; *e. g.* "mornā-vin = immortal".

*c)* Adjectives are made Negative by prefixing "nāñ" or "niñ"; *e. g.* "nāñzallo = not becoming".

*d)* By affixing "nāñ assolo", another Negative Participle of "assā", we may change the Adjective from Affirmative into Negative; *e. g.* "fāvo-nāñ assolo = not being worthy, unworthy".

*e)* The above prefixes of the Nouns (an-, nir- *etc.*) may be used also for Adjectives; *e. g.* "nirbāgi = unhappy", "anupkāri = ungrateful"; "niṣkāpti = sincere".

Usage does not allow us to use all these particles promiscuously or in any case; then the above indicated plan for the Nouns must be employed also for the Adjectives.

### Art. III. Pronouns

(See page 89.)

These have no proper Negative form, but the Affirmative Pronoun is used with the Negative Particle joined to the Verb; *e.g.* "I know nothing = makā kāññ kālāññ"; "I know nothing at all = makā kāññ kālāññ". "Nobody came = kōñ yeuk-nāñ". Sometimes it seems that the Negative Particle is joined to the Pronoun itself and thus an apparent Negative Pronoun is formed; *e.g.* "Who is there? = thāññ kōñ assā?" "Nobody = kōññāñ"; "What have you = tukā kiteñ assā?" "Nothing = kāñññāñ". But this is only an appearance; because if no Verb is there, the Negative Particle must, of course, be joined to some word; hence it happens that sometimes the Negative Particle must be joined to the Pronoun. Or we may say, that in the sentence "khāñññāñ" (see above), that "ñāñ" is itself the Verb, *i. e.* the negative form of "assā" (see p. 104). And so also for the, I may call, Emphatic Negative Pronouns; *e.g.* "none"; the particle "i (or u) = also" affixed to the primitive Pronoun and the Negative Particle are used; *e.g.* "no impure soul can enter into heaven = yēkui nitāñnatullo ātmo sārgār riganāñ".

### Art. IV. Verbs

The negative form of the Verbs has been given in Part II., as it is an important and a great part of the conjugation. Yet remark that the given negative form is not the only one used even in Mangalore, as I hinted (p. 99). So, *e.g.* some say "keleñ-nāñ" instead of "kārunknāñ", "kārtāt-nāñ" instead of "kārināñ", although this second example is not so common.

## Art. V. Adverbs

The Adverbs usually follow the rules of the Adjectives, as we have seen when speaking of their Comparative and Superlative (p. 67). Yet we must distinguish the true Adverbs, I mean, true in form and meaning, from the apparent Adverbs, which are really Substantives. (See below Chapter on Derivation). The true Adverbs may be either original (see Part II. Ch. V.) or derived; the original Adverbs have no proper form, just as in English; the common way of using them is to use a negative sentence; e. g. "āz = to-day", "āz niñ = not to-day". The same can be said of the Adverbs which are only the Instrumental of the Substantive; e. g. "sāsārāyen = easily", "not easily = sāsārāyen niñ". The derived Adverbs follow mostly the rules of the Adjectives.

Yet, as to Adverbs, we must consider which form they take in each case; because often the negative form is suggested naturally by the Adverb itself, considered *in concreto*; whereas a general rule might seem obscuring rather than clearing up this point.

## Art. VI. Conjunctions

What has been said of Pronouns, can more or less be said of Conjunctions, i. e. the Affirmative Conjunction is used with the Negative Particle joined to the Verb, if there be any; and so the Conjunctions formed by adding "i = also" (Indefinite or Emphatic Conjunctions) are made negative in the same way; e. g. "he is neither in the town nor in the village = to šerāntināñ nādāntināñ = *kā*, he in the town also not, in the village also not"; "he is neither good nor bad, he is a middle thing = to borci niñ, pāḍi niñ, sumārso zāun vortavatā".

## CHAPTER V. DERIVATION OF WORDS

### Art. I. Nouns

Nouns are derived by adding chiefly the following terminations, -poṇ, -ai, -kai, -ap, -gār or -kār, -dār, -an, -sāp, -neñ, -ni, -sarkēñ, -i, -ist or -et.

To what are these terminations to be added? They are often added to the stem of the original word, which frequently is found in the concrete Noun or simple Adjective; *e.g.* "mōg = love", "boro = good"; *stem* "moga, borea"; but euphony requires us very often to add these terminations not to the stem, but to the root or to the pure form of the primitive word, as the examples will show.

Now to explain each terminations. With -poṇ many Neuter Abstract Nouns are formed; *e.g.* "koṭṭo = wicked", "koṭṭepoṇ = wickedness"; "boro = good", "borepoṇ = prosperity"; "nīṭal = pure", "nīṭalpoṇ = purity"; "kuddo = blind", "kuddepoṇ = blindness". It seems that -poṇ is more commonly added to Adjectives, which themselves may be derived; *e.g.* from "mōg" you get "mogāl = dear", from it "mogālpoṇ = amiability"; yet we find -poṇ added also to Nouns; *e.g.* "monis = man", "monśapoṇ = humanity", "Deu = God", "Deupoṇ = Deity".

By -kai and -ai are also usually formed Abstract Nouns; *e.g.* "niṣkal = chaste", "niṣkalai = chastity"; "neṭo = humble, innocent", "neṭuai = humility"; "āskāt = weak", "āskātkai = weakness".

These derived Nouns in -ai and -kai are for the most part, if not always, Feminine. I say "derived", because non-derived Nouns in -ai may be of another Gender; *e.g.* "upāi = means".

By -ap, not to be confounded with -āp or -ōp, are formed many Nouns which mostly express either action as in Latin -io or -tio or something abstract; *e.g.* "bārei = write", "bārap = writing"; "sik = learn", "sikap = instruction". These derived

Nouns in -ap are mostly Neuter; but Nouns in -āp or -op, or -ab may be often of another gender.

By -gār or -kār are formed concrete Masculine Nouns, as in Latin by -tor; *e. g.* "gār = house", "gārkār = householder"; "motzo = shoe", "motōegār = shoemaker"; "gāḍi = carriage", "gāḍiegār = bandyman".

By -dār are formed concrete Nouns about in the same way as by -gār and -kār; *e. g.* "nīt, -i = justice", "nītidār = judge"; "monsub = judgment", "monsubdār = judge".

The terminations -gār or -kār are often used to indicate origin from a place; *e. g.* "Goīnkār = a Goanese"; "Tēinkār = a Chinese". Yet some Nouns of this kind are formed differently *e. g.* "Roman = Romano".

Yet this -kār cannot be used so often as the Latin *tor*; use does not allow us to form such Nouns except in certain cases. Then we may use the Participle in -tolo, although this termination seems to express in a transitory way what is expressed by -kār; *e. g.* "buyer, Lat. *emptor* = molāk kaṇēitolo"; "seller, Lat. *venditor*, or better *vendens* = iktolo". This termination can generally be used.

By -sāp are formed some Nouns (usually Feminine) chiefly from qualificative Adjectives; *e. g.* "koḍu = bitter", "koḍsāp = bitterness"; "gōḍu = sweet"; "gōḍsāp = sweetness".

By -neñ are derived many Abstract Nouns which correspond to our Verbal Nouns; *e. g.* būir-gāl = put out", "būir-gālneñ = expulsion"; rād = weep", rādneñ = weeping". Remark that the Verbal Nouns can be expressed not only by -neñ, but also by -ap, (see above) and -beñ (which last is the termination of the Absolute Infinitive), or, seldom, by -ni or -an; *e. g.* "sōḍ = leave", "sōḍni = abandonment"; mōr = die", "mōrap = death"; "kār = do", "kārap = cause". By the above terminations can be formed not only Verbal Nouns, but others too; *e. g.* "jie = live", "jīni = life", "kār = do", "kārni = action" (although these two Nouns might be considered in some way as Verbal Nouns).

Sārkeṇ corresponds to the English *-ility* or Latin *-ibilitas*; i. e. it expresses suitability etc. for any thing; e. g. "docility = sika-sārkeṇ"; "vapti-sārkeṇ = divisibility".

By i many Nouns are derived which have about the same meaning as the word from which they are derived, except that they are concrete; e. g. "śāstrā = religion", "śāstri = religious man, or doctor, chiefly of a sacred science (D. D.)"; yet it seems that such Nouns can be used, often at least, also as Adjectives; e. g. "bezāri = tired", as also sometimes by i Abstract Nouns are formed from Concrete Nouns; e. g. "dōst = favourite", "dōsti = favour, grace".

-ist or -st is employed to form Concrete Nouns almost in the same way as -kār or -tolo; e. g. "sermauṇ = preaching", "sermarist = preacher"; "mukhia = principal", "mukhiest = head"; "buiṇ-māp = geometry", "buiṇ-māpist = geometer" etc.

To this point of derivation we may reduce the derivation of the Feminine from the Masculine. The Feminine is derived from the Masculine very often by adding *n* or *in*; e. g. "gār-kār = householder", "gār-kārṇ = house-wife"; sāib = lord", "sāibin = lady"; "Goīṇkār = Goanese (man)", "Goīṇkārṇ = Goanese (woman)"; sometimes by changing *o* of the Masculine into *i*; e. g. "pādlo = small bullock", "pādki = small cow"; "bogdo = mutton", "bogdi = sheep". Yet many are formed irregularly; e. g. "dādlo = man", "bāil, or āstri = woman"; "bāu = brother", "boin = sister"; "burgo = boy", "čeduṇ = girl"; "peṭo = dog", "kolgeṇ = bitch"; "pādo = steer", "pādi = cow" etc.

*Corollary:* If we compare the above terminations with the Latin terminations, -poṇ and -ai or -kai correspond to -tas or -us of the Abstract Nouns; e. g. *sanctitas, servitus*, -ap, -ni, -neṇ, -čeṇ correspond mostly to -tio or -ctio; e. g. *scriptio, elatio, actio, ambulatio*; -gār, -kār, -dār, -ist, -i correspond very often to -tor or similar termination of the Concrete Nouns; e. g. *scriptor, emptor, Mangalorensis, Goanus, Bombayensis*; -san corresponds to -do or -udo of qualificative Nouns; e. g.



*dulcedo, amaritudo*; *särkeñ* corresponds to *-bilitas* or *-ilitas*, *e. g. divisibilitas, docilitas*; *-an* seems to correspond to *-ctio* or *-tio*; sometimes it expresses something permanent.

## Art. II. Adjectives

1. The most common form of derivation is by adding *-so*, *-äi*, *-teñ* or sometimes *-lo*, *-li*, *-leñ*. The first termination is usually added to the stem of the corresponding Noun; the second termination is added more frequently to the 1st Locative of the Noun; consequently these Adjectives in *-lo* seem to imply some locative meaning; *e. g. "sauñsäräntlo monis* = man (living) in the world". The Adjectives in *-ntlo* (*-lo* added to the 1st Locative) are used moreover to indicate coming out of ...; *e. g. "mätientlo* = coming out of the earth"; sometimes the termination *-lo* is the termination of the Past Participle; *e. g. "konð-lo* = fossil", from *"konð* = dig"; then it is not added to the 1st Locative. The Adjectives in *-so* usually mean quality, taking the word "quality" not in a rigorous sense.

Some Adjectives are formed irregularly, *e. g. from "särg* = heaven", *"särgiñso"* instead of *"särgäso"*; from *"gär* = house", *"gärso"* instead of *"gäräso"* or better, *"gärso"* means "domestic, a member of, or living in, the family"; *"gäräso"* means "of the house", *e. g. "the roof of the house"*.

1. As regards the above terminations *"-so*, *-äi*, *-teñ"* of derived Adjectives, we must now expressly observe, what has been already cursorily remarked in Part II. Chapter IV. page 122, viz. that the exact spelling (i. e. according to the pronunciation of high notes) of these terminations would be *"-sso*, *-äi*, *-tēñ"*. Up to this I wrote *"-so*, *-äi*, *-teñ"*; for this spelling is more simple and more usual, yet it is not so exact. But if an Adjective in *"-so"* is not derived, it may have *"-so"* not *"-sso"*; *e. g. "piso"*. Moreover the quasi-diminutive *"-so"* is exactly *"-so"*, not *"sso"*.

2. All Adjectives in *"o*, *i*, *eñ"*, if used for the 1st Person Singular, according to the best pronunciation have a nasal termination; *e. g. "äñ ðoreñ nū* = I am not good".

2. Another rather bold manner of forming Adjectives is to add the terminations *-lo*, *-li*, *-leñ* to the 2nd Locative in

-ger (see p. 14), omitting *r* of -ger on account of euphony; so we get "gelo, geli, geleñ" instead of "gerlo, gerli, gerleñ"; *e.g.* here in Mangalore the Adjective "Mādringelo" is common; it is derived from "Mādringer", 2nd Locative Plural of "Mādrī = nun", meaning "at the nuns or being at the nuns"; hence "Mādringelo" has the meaning as "at the Nuns"; *e.g.* "Mādringeli rivāz = custom as the nuns, or coming from the house of the nuns". So they form from "Deu = God", the Adjective "Devāgelo", which exactly means "as at the house of God or devout"; *e.g.* "Devāgelo monis = devout man"; from "to = that", they form "teāgelo = he who, or that which, is there, or at that place"; from "mārañ = Parias", the Adjective "mārañgelo" is formed. We might say also that these Adjectives are formed by adding -gelo to the original; yet I prefer to say that they are formed by adding -lo to the 2nd Locative in -ger, because this seems to be the origin of that -gelo; moreover the meaning of these Adjectives suggests this explanation; consequently it is easier to be retained and more reasonable. In a similar way many other Adjectives might be formed, for which we have no corresponding Adjectives of one word in our European languages, Italian, English, German *etc.*

3. Some Adjectives are derived from Nouns by adding to the root of the Noun the termination -ēst; *e.g.* "pāḍa = sickness", "piḍēst = sick"; "čintna = thought" has "čintēst = gloomy".

4. Another rather difficult way of deriving Adjectives is to add "-šilo or -velo". The meaning which the Adjective receives thereby is strange; I explain it by examples; "lāgiñ = near", "lāgšilo = he who is near or that which is near"; "pois = far", "poišilo = he who is far or that which is far"; "mukār = before", "mukāvelo = he who is before or that which is before"; "pāus = rain", "pāušilo = rainy". Now some sentences:—Seeing two boys, one far, the other near, I say: "lāgšilo yeundi = he who is near shall come", "poišilo yeundi = he who is far, shall come near (or come near)"; "moja

*lāgšilo vōtz* = go far", or literally: "you who are near, go from me (far), or go from being near to me"; "*poišilo yē* = come near, or come from being far (to me), or come thou being far (to me)". We may explain the use of these Adjectives with philosophical terms, thus: In Konkani the *terminus ad quem* is omitted and only the *terminus a quo* is expressed; in our languages the *terminus ad quem* is expressed, and the *terminus a quo* is omitted. This is an easy way, I think, to explain these Adjectives which seem to imply a contradiction. The Adjectives in "-šilo" and "-velo" which have no relation to place, e.g. "*pāušilo*" do not present such a difficulty.

5. Some Adjectives are derived, or rather formed, as in Kanarese and Tulu, viz. by adding to the Nominative of the Noun the Past Participle of "*assā* = is", which almost corresponds to the Latin *habens*; e.g. "*podvi assollo* = being powerful (having power)". But this kind of Adjectives is more frequently used joined immediately to a Substantive or at least not used as predicate; e.g. "*podvi assollo monis* = a powerful man". We could not say: "to monis podvi assollo zāru assā = this man is powerful".

6. Some Adjectives are formed by adding to the stem of Noun "*dig*"; e.g. "*mānadig* = glorious"; "*foḷ-a-dig* = fruitful". Sometimes only *-ig* is added; e.g. "*amolig* = of infinite price", or some other letter is put before "*-dig*".

7. Many Adjectives are derived from Postpositions and Adverbs, chiefly by adding *-so* or *-lo*, i.e. as Adjectives are derived from Nouns (see above 1.); so from "*hangā* = here", comes "*hangāso* = of here"; "*bitār* = within", "*bitārlō* = interior"; "*voir* = above", "*voilō* = of above"; "*lāgiā* = near", "*lāgso*", and "*lāgšilo* (see above 4.)"; "*ādīñ* = before", "*ādlo*"; "*māgir* = after", "*māgirlo*"; "*modēñ* = in the middle", "*modlo*" etc. (See Part II. Chapter V.)

8. The Adjectives which in Latin end in *-bilis* are formed by adding to the Nominative of the Substantive "*fāvozallo* = due"; e.g. "*pāmāškār fāvozallo* = *adorabilis*". Sometimes instead

of "fävozallo", the termination *-so* added to the stem may suffice; *e. g.* "kapčalo fävozallo, or "kapčalaso = abominable"; this 2nd termination is more vulgar. In the above case the termination *-šilis* means "due". If it means possibility of doing something, then the Adjective is formed by adding the Participle "assollo" to the Potential Mood in *-yet*; *e. g.* "accessible place = votsayet assollo zägo"; "accessible mountain = čädäyet assollo porvot". In the negative form the Participle is added to the Necessary Mood of negative form; *e. g.* "votsun nozo assollo zägo = inaccessible place" <sup>1)</sup>.

9. By *-särko* some Adjectives are formed, which mean "fit to do . . ."; *e. g.* "saumzäisärko = fit to persuade"; "movälisärko = fit to move"; sometimes before adding "*-särko*" another intermedial word is inserted; *e. g.* "fär = explosion", "färzäi särko = explosive".

10. Some Adjectives are derived by adding to the stem of the Noun the particle *-vānt*, which seems to denote possession; *e. g.* "bud = wisdom", "bud-i-vānt = wise"; "nīt = justice", "nīl-vānt = just".

11. Some others are derived by adding *i*; *e. g.* "mosor = envy", "mosri = envious"; "souñsär = world", "souñsäri = wordly, laic". See on page 169 the meaning of this *i*.

12. The Participles derived from the Verbs and the quasi-diminutive *so* and the emphatic *-te* (see Ch. I.) may also be reckoned here.

Chiefly pay attention to the Participles of the Potential and Necessary Mood explained in § 5. If a Past Participle is used as an Adjective, then it doubles the *i*, as it contains some emphasis.

There are some other difficult Adjectives; of these we will speak when treating of Participles, in the Syntax.

<sup>1)</sup> This is a Negative Participle of the Necessary Mood not given in the Part II.; it is formed by adding the Past Participle of "aasä" to the Present Negative of the Necessary Mood; or we may say that it is the same as the Past Tense (see page 114).

*Corollary:* The termination *-so* shows quality or also what is due, *-lo* place, the Participle "*assollo*" possession (of quality), *-dig* also quality, (sometimes it has a causative meaning, *e. g.* "*mānadig* = causing honour, or glorious"); "*fāvozallo*" means something due, "*assollo*" with the Potential means possibility, with "*nozo*" impossibility, "*vānt*" possession, "*sārko*" fit to; *-so* (quasi-diminutive) corresponds to the termination *-neous* (*ferruginous*); *-ta* has an emphatic or also exclusive meaning.

### Art. III. Verbs

If we distinguish Derivation from Composition, as we really do, it seems that a very few Verbs can be called derived; because the derived word of course must be not so simple as the word from which it is derived; but many Verbs not compounded seem to be themselves the primitive and most simple form of the word, from which other forms are derived; or at least often the root of the Verb (2nd Person Singular Imperative) is as simple as the corresponding Noun or as other corresponding part of speech; *e. g.* "*mār=beat*", Substantive and Verb. Notwithstanding there are some Verbs not compounded which seem to be really derived from a more simple form. Of these I intend to speak.

1. The most simple mode of derivation is to add some vowel to the primitive or at least approaching to the primitive form, *e. g.* "*kārtz = expense*", "*kārtēi = expend*"; about the change of *-tz* into *-tē* (see below Chapter VIII.); "*gām=perspiration*", "*gāme=perspire*". Thereby it seems that the Verb expresses the act of that thing which is expressed by the original word, so that if the original word implies a Neuter meaning, the derived Verb is Neuter; *e. g.* "*gām, gāme*"; if the original word implies a transitive meaning, the derived Verb is transitive; *e. g.* "*kārtz, kārtēi*".

Yet sometimes by the addition of *i* we have a Causative Verb, and by the addition of *a* we have a Neuter Verb. (See here below, and Part II. Chapter IV. Art. II. §1. 3.)

2. Another mode of derivation is to add to the simple or approximately simple form *hi* (sometimes *ai*, *ei*, *oi* or only *i*), if it ends in a consonant; or only *i* or *ui* or some other irregular termination, if it ends in a vowel; or *dai* or *voi* (with some little change in spelling), if it ends in *ā*. Thereby we have Causative Verbs (see *l. c.* and p. 145, 2nd footnote).

3. A third mode of derivation is to cut off from the Causative Verb the termination by which they become Causative. Thereby we have the original non-causative Verb, Nouter or Transitive as it was before being made Causative; *e. g.* "kārai = cause to do", "kār = do"; "khāui = cause to eat", "khā = eat"; "mānuhi = cause to please", "mānā = please". Yet we must remark that many Verbs by losing only the Vowel *i* of the Causative termination, become Nouter; this is the case not with all but with some Verbs, having the root ending in a vowel; provided the meaning allows it, and provided they have not become doubly transitive by the causative termination; *e. g.* "khā = eat", "khāui = cause to eat". So from "paloāi = extinguish" we get "paloā = get extinguished, be extinguished by itself". Of the Transitive Verbs ending in a consonant, now I recollect only one "kātār = cut", "kātārāi or kātrāi = cause to cut", which becomes Nouter or in some way passive by taking away *-ai* and making the *a* of the root long, "kātār = cut"; as in Sanskrit "nāhyāte = he binds", "nāhyāte = he is bound". (See Max Müller's Sanskrit Grammar Chapter xv. § 398.) There may be some other Transitive Causative Verb which becomes Nouter by taking away only *i*, or by producing the vowel of the root. See another mode *l. c.* § 3 n. 4, and some explanation of this 3rd way *l. c.* § 1 and *alibi*. Art. II.

This 3rd mode, as the reader sees, is not properly a derivation; because the non-causative Verbs are not derived from the Causative, but rather the Causative are derived from the non-causative Verbs; yet I put them here for the sake of convenience.

## Art. IV. Adverbs<sup>1)</sup>

1. Very often the Instrumental of the Substantive is used as an Adverb; this happens chiefly in Adverbs of manner, because the Instrumental has also this meaning; *e.g.* "käsšān = with difficulty".

2. Sometimes the Neuter of the Adjective is used as an Adverb; *e.g.* "boreñ = good or well". This happens with Adjectives of three terminations.

3. Many Adverbs are formed by using the Gerund in -un of the required Verb added to the Substantive; *e.g.* "attentively = šit dian = giving attention"; "boreñ kār kārunkošñ = (he) did not perform it well". In this example we have, I may say, a double Adverb; for, "boreñ" is one Adverb, to it the Gerund in -un (contracted into -ñ) is added; or perhaps we may say, that "kār" is added to "boreñ" considered as a Substantive. This way is rather a composition.

4. From Pronouns (Relative and Demonstrative) Adverbs of manner are derived by adding to the stem "-sseñ"; *e.g.* "tās-señ = in that manner", "asseñ = in this way", "kāsseñ or zās-señ = in that way in which (= as)"; though, properly speaking, these are Adjectives in the Neuter Gender used as Adverbs.

5. From the same ~~pronouns~~ are derived Adverbs of place by adding -señ; *e.g.* "teñseñ = through that way, in that side"; "yeñseñ = in this side"; or also by adding "-ssiñ", *e.g.* "issiñ, tissiñ = here and there". This "yeñseñ" and "teñseñ" are the Instrumental of -o and -to of Feminine Gender, and "issiñ, tissiñ" are shortened from "yeñ kusiñ, teñ kusiñ".

6. If the Adjectives have only one termination, Adverbs of manner are formed from them by adding "zāñ" or some other Gerund; "khāñditzāñ = positively" from "khāñdit = positive", "mukhiāzāñ = chiefly" from "mukhiñ = principal". This last method, *i. e.* by adding "zāñ" is very often used,

<sup>1)</sup> What I say here, cannot always be called properly Derivation; for the sake of convenience I put things together which should be separated.

and whenever we cannot use another way, let us try this last form; this "zāun" can be added not only to Adjectives but also to Nouns. Sometimes the Instrumental of the corresponding Substantive may be used as an Adverb; *e. g.* "sobitāyen = nicely", from "sobitāi = nicety" and thus from "sobit = nice".

7. Finally the negative form, the emphatic -ts and the quasi-diminutive -so are other modes of derivation belonging not only to the Adverbs but also to the other parts of speech. (See above Chapters II. & IV.)

## CHAPTER VI. COMPOSITION OF WORDS

Following the order observed in the former chapters of this Third Part, I should speak first of all about the composition of Nouns; but as this is not completely settled as yet, let us speak first of the more common composition, I mean the composition of Verbs.

I must remark from the very beginning that under the name of composition I include not only those words which must be written as one word, originating from two or more words, but also those words which are written or at least might be written separately and those words, about which there is some doubt whether they are better written as one or more words. About this see below.

### Art. I. Verbs

1. As the first mode of composition of Verbs, let us put the mode in which foreign Verbs are Konkaniized.

Many foreign Verbs are Konkaniized by affixing to their foreign Infinitive the Verb "kār = do", if transitive, or "zā" if intransitive; *e. g.* "kanonizār kār = canonize", "kanonizār zā = get canonized". But this should be, as far as possible, carefully avoided, as there is such an inclination to Konkaniize foreign words in this way, that Konkani would become very



soon half Konkani, half English or Latin. Although it is difficult to translate literally many foreign words, yet accommodating ourselves to the nature of Konkani, we can find the Konkani corresponding word.

2. Another mode of composition is to join a Substantive or an Adjective to a Verb. The Substantive may be of any kind, but the Verbs more commonly used in this composition are "kār=do", by which perhaps half the Konkani Verbs are formed; then "gāl=put"; "dī=give"; "ghē=receive"; "zā=become"; *e. g.* "mōg kār=love, *lit.* make love"; "baptism dī=baptize, *lit.* give baptism"; "badlām gāl=calumniate, *lit.* put calum-niation"; "jīvānt zā=rise from death, *lit.* get alive *etc.*"

3. Another thoroughly Konkani mode of composition is to join the Gerund in -un of the principal Verb to another Verb in a finite Mood, *i. e.* in the Mood and Tense required by the meaning. Remark that this other Verb is not an Auxiliary Verb; both Verbs might be called principal, although that -un seems to prevail, *e. g.* "abolish=kāḍn *or* kāḍun gāl, *lit.* having taken away, put *or* put down". This way of composition is common to Kanarese and Tulu, and, as I have heard, also to the Malayālam language. I will speak more distinctly in the Syntax about it, as this point is not so easy.

4. A fourth form of composition is to prefix some Adverb to a Verb; but this perhaps is not exactly a composition, because the Adverb does not make one word with the Verb; *e. g.* "approach=lūgiñ pāu, *lit.* reach near". Postpositions are not prefixed, as in Latin *perficio, conficio etc.*, because all Postpositions are joined with Substantives (at least understood, if not expressed), Pronouns and Participles. (See page 154 *n.* 9.)

## Art. II. Nouns and other Parts

As to the composition of Substantives, if we do not consider the matter thoroughly, we might think that there are no Compound Substantives, and I myself was of this opinion some time ago. Yet I hold now as certain that there are many

Compound Nouns. But here we must distinguish; for, there are two modes of composition: the first is to change the governed Noun into an Adjective and then there is no composition, but a mere apposition; e. g. "clergyman", we may express it by "Igārjeso muniāri=minister of the church"; another way is to join immediately the two Nouns into one word. In this case there is a true composition. How is this composition to be made? I do not know a perfectly fixed rule, as I have no example to go by. I propose the way which is certain as to the pronunciation; but as to writing, it should be introduced now. The most common way therefore to make this composition is to put first the governed Noun in the Original case, Singular or Plural according to the meaning, and then to join to it the governing Noun in one word and give to the compounded Noun the Gender of the second or governing Noun as in German. But how to join the two Nouns, by hyphens or without hyphens? Following the analogy of other languages I would suggest a hyphen between the 1st and 2nd word, to show more distinctly the composition. Yet, if we write Konkani with Kanarese or Mahrāṭṭi letters, we should omit the hyphens. You find many compound words in the Dictionary, some of which are used, some are not commonly used, because in many cases the idea itself does not commonly exist in this country; yet they are Konkani words, formed according to the nature of Konkani language. Examples: for "convent" here many say "koñvent", and in familiar conversation we may use it; but if we want to speak correctly and a pure language, we might say "sāṅgāt-vāsiñ-māṭ (n.)" from "sāṅgāt-vāsi=cenobite", and "māṭ=convent", or shorter, only "māṭ"; this word is not used at all; yet all elementary words are used, except "māṭ" which is used only for pagan convents; why could we not use also the compounded word? Either we must follow this way or use foreign words; which is better? As we see from this example, there may be a composition even of more than two words. "Chapter (of Canons)=koṇikañ-māṭ

(*m.*) *lit.* = reunion of canons", from "kepič = canon" and "mēl = reunion". In both cases the governed Noun has been put in the Original Plural, because the meaning required it; in the following the Singular is used: "Igarje-muniāri, *lit.* minister of the church".

As to the Verbs, we might write them with a hyphen, if they are joined to an Adverb, though not true compounds. But if they are joined to a Noun, *e. g.* "mōg kār = love", it seems better not to join them at all, and really sometimes the Noun is separated from its Verb; *e. g.* "Deu amso mōg tzād kārta = God loves us much". So also the other compositions considered above (Art. I. *ms.* 1, 3.) are not true compositions; consequently the two words are written separately. As to the composition, chiefly of Nouns, we must remark that the above rule of joining the governing Noun to the Original of the governed Noun, cannot be used in every case; the prevailing custom is to be observed, which in some cases requires a true composition, sometimes only an apposition of a Noun and an Adjective.

Besides the composition of two or more Nouns, there may be a composition of other parts of speech, *e. g.* of a Noun and an Adjective, as "sāma-poḍneñ = harmony"; "sārvu-poḍvi = almighty"; of a Noun and a Postposition, *e. g.* "sākāl-poḍneñ = downfall"; of two Adjectives, *e. g.* "sārvu-boro = infinitely good"; of a Pronoun and an Adjective or of two Pronouns, *e. g.* "kōp-yēk = some", "kōp-yēkle = somebody" (see pp. 79-80); of a Conjunction and another part of speech, *e. g.* "sāngleār-i = although you said"; "amkāñ-i = to us too"; "kōpāk-i = to any one"; "āuveñ kārunk-nāñ = I have not done" *etc.* To this point we cannot reduce, it seems, the emphatic *-ts* and the quasi-diminutive *-so* (see above Ch. II.); because *-ts* and *-so* are not words used also separately, but only suffixes.

As to the way of joining; if Nouns are joined, the second is joined more commonly to the Original of the preceding Nouns, as I said; yet in some cases this rule is not observed;

because the Nominative instead of the Original is used, or some change is made; e. g. "aple iñhādhipāti = despot", shortened from "aple iñhe-adhipāti"; if not two Nouns, but a Noun and an Adjective or some other parts are joined, either they are simply joined in their primitive form, or the changes indicated throughout the Grammar are made, or some other way is followed which can be fixed later; for, these rules about composition are very rudimental, and consequently must be completed and perfected after having carefully considered this branch of the Grammar. Even in the composition of this second kind I would, for the sake of distinction, suggest a hyphen, unless there be evidently a mere apposition.

As to the declension of these compound words, if one Noun is joined to the Original Case of another Noun, the first part is not declined at all; the declension takes place only in the governing or second Noun. I say "if...joined to the Original", because I remember now one word apparently compounded, "bāuṭo-kāṭṭo = lighthouse", which is declined in both parts.

## CHAPTER VII. NASAL SOUND

This and the following Chapters may be considered as a *πρόλογος* to the Part I, as the preceding Chapters are like a *πρόλογος* to the Part II. Yet the things treated of in these Chapters are in some way also etymological; and as they are common to all or at least to many parts of speech, we can consider these points as belonging to the Synetymology.

My readers might have been surprised in seeing the nasal sound ñ so often used; but they must know that Konkani is a nasal language *πρόλογος*. For this reason it is required to form some rudimental rules about this ñ.

1. First of all, in the beginning I thought it unnecessary to use ñ also in the middle of the word; yet afterwards I was aware that sometimes we cannot avoid it without losing much

exactness; hence you find ñ also in the middle, contrary to what I said in Part I. Chapter I.

2. When is it used? A complete rule cannot be given; we can give some cases in which it is used. It is used:

a) In all oblique cases of the Plural of all declensions, and in the Nominative Plural of Neuter Nouns;

b) In the Nominative Singular of the Neuter Nouns ending in e and, very often, in i and u;

c) In all cases of some Feminine Nouns ending in i of the 4th Declension (see pp. 32, 34); some Nouns in uñ seem also to keep this ñ in all cases of the Singular;

d) In the Neuter Nominative Singular of the Adjectives and Participles of three terminations; and also in the Masculine and Feminine Nominative Singular of all Adjectives and Participles of three terminations, if used for the 1st Person, e.g. "ãñ borõñ niñ—I am not good";

e) In the Nouns ending in aa; e.g. "Juãñ = John"; "guni-ãñ = fault".

f) As to Verbs, in all Neuter Persons of declinable tenses, and also the 1st Person Singular and Plural of any Gender, if ending in a vowel, (except -ungi of the Imperative); the forms in u (Subjunctive, Imperative etc.); the Gerunds in -tana and true Participles in -tã and -to (nidtãñ nidtoñ). As it is too difficult to remember all forms with ñ, let us proceed *per exclusionem*: In the Verbs this ñ is not used, of course, if the form ends in a consonant. Then, generally a form of the Verb ending in a vowel has ñ, but with these limitations: 1) the 2nd and 3rd Person Singular and Plural Masculine and Feminine of declinable tenses, 2) 2nd and 3rd Person in indeclinable tenses are not nasal; the forms neither conjugable nor declinable (not modifying terminations in any person) ending in a vowel (as the Subjunctive and Optative), follow the general rule, i.e. take ñ. The Participles in ò, i, eñ follow the rules of the Adjectives (see

above). A few exceptions to this rule can be found out by the reader himself.

The above rules about Nouns and Adjectives can be applied to Pronouns. As to the other parts of speech, I cannot for the present frame a certain particular rule. Generally I can say, that if a word ends in a vowel, it ends more frequently in *ā*; chiefly all words compounded with the final negative particle *nā* or *nū* are nasal; for *nā* or *nū* are nasal.

3. What change does this *ā* undergo? The following rule, if not general, contains at least many cases.

a) If to a word ending in *ā* some consonant is added, e.g. the emphatic *tz*, it becomes more similar to *n*, but not always in the same way; euphony is the rule; so if a guttural consonant is added, it becomes similar to the Canarese letter *ẖ*, or as *-ḡ* in singing (see p. 18, *Note 2*); if it is followed by a palatal, it seems to become a little palatal like *ṇ*, and so on. I do not always mark these differences in the Grammar, as they are too subtle.

c) If it is followed by a vowel, frequently it seems to become a pure *n*. I have a faint remembrance of words in which this *ā* is found also before vowels.

d) The *ā* of the Nominative is usually left out in the oblique cases, chiefly if the termination to be added begins with a consonant; in some rare cases it is kept (see p. 34).

e) About other changes of *ā* see pp. 41, 116 and Art II. of Chapter IV. Part II. and *alldi*.

Some might think it unnecessary to pay attention to these niceties. I answer: In some cases it may be true; for this "ā" has many degrees, in some cases it is difficult even to native learned men to ascertain whether there is "ā" or not; yet in some cases it is so clear that by omitting it, the meaning would be changed; chiefly if another consonant, e.g. "tz," is added, if you do not take into consideration this *ā*, you would get a wrong composition, e.g. "āuā = I", "āuntz = myself". If you do not pay attention to that *ā*, you would get "untz" which is not understood at all, and so in many other cases. (See also pp. 6, 7.)

## CHAPTER VIII. CHANGES OF LETTERS

Although something has been said about this in Part I, yet only now are we enabled to understand these things better.

The letters which not exclusively, but chiefly undergo some changes, are s, z, o, ñ, á, i, u, a, y, d, t; about ñ a peculiar chapter has been put. As regards s, z, as a general rule we may say that whenever a declinable part of speech ends in the Nominative Singular in s, z, or so, zo, this s is changed into é and z, into j in the cases in which the termination of the Nominative Masculine is changed; *e.g.* in the Neuter Nominative and in the oblique cases; so "rus" or more exactly "ruts=taste", *Orig.* "račik or rutčik"; "dobazo=pomp", "dobajes"; "rāz=kingdom", "rāja"; "mozo=mine", "mojeñ, moja". Consequently the words ending in -tso following the third declension change this s into č. Many Adjectives and Participles are formed with the termination -tso; hence "kärtso, kärtseñ"; moreover the English Genitive is usually changed into the Adjective in -tso. Yet this change does not always take place in the Nouns; *e.g.* "kuris=cross", "kurša", because it is "kris" not "krits". Chiefly as to the termination -so of the Adjectives, we must distinguish the true termination -so from -tso or -tzo; we have seen that the true terminations of the Adjectives in -so corresponding to the Genitive would be -tso; whereas -so is the termination of the quasi-diminutive and of some other Adjectives. The first mostly undergoes the above change, not the second; because (as I think) this -ts in Kanarese and in Maharätti is written with a letter which in Kanarese usually, in Maharätti often sounds like č; consequently if this letter -ts before some letters does not sound so euphonical, it is changed into its cognate č; so this -tz does not sound so well before ea, a, e, as before o; therefore before a, ea, e is changed into č. The same is to be said of z and j. This z

is written with a letter, which in Kanarese usually, in Mahratti often, sounds like *j*. - If this last reason of harmony does not satisfy, as it does not fully satisfy me, let us keep the rule, without the given reason.

Now I am aware that the above rule is not very suitable, if we do not distinguish the *s* which sounds *ts* or *tz* from the *s* which sounds simply *s*. Up to this I have very seldom made this distinction in writing, and this for the sake of simplicity; but simplicity must not prevail over exactness or be a source of confusion. Consequently in the Dictionary I will try to distinguish these two letters; moreover, as not all words can be put in the Dictionary, chiefly derived words, this rule may throw some light. The following words must be written with *ts* instead of *s*: 1) The derived Adjectives in *-so* (*-tso*). 2) All Adjectives corresponding to the Genitive (see Part II. Ch. II. Art. I. § 2, p. 51)<sup>1</sup>. 3) All forms of the Verbs ending with a sharp *so*; these are the Participles in *-tso* of the affirmative form, *e. g.* "nid-tso", the Gerundive, the Future of the Negative form, the Infinitive, the Negative Participle in *"-tsonāñ"* and so on; but the Negative Participle formed by adding *so* to the Negative root, of which I will speak in the Syntax, *e. g.* "nidanāñ-so", and the Imperfect Subjunctive are written with a pure *s*. Generally speaking, the sharp *s* is equal to *ts*, a simple, not sharp, *s* is written *s*. Paying attention to the pronunciation, we can distinguish these two *s* very easily. Examples of 1. "kañtulatso,"; of 2. "Devātsso"; of 3. "kārtso".

As to Nouns, not so many are written with *ts*:

Therefore we have to distinguish these similar sounds: simple *s* as in "piso", sharp *s* or *ts* (*tz*) as in "Devātsso", *č* as in "čar", *tš* as in "kārtčī"; and so also *z*, as in "mozo", *j* as in "mojī". *Ts*, *tz* and *tš* are written in Kanarese and Mahratti with one letter; yet *tš* is somewhat different from *ts* or *tz*. After these distinctions we may lay down the above

<sup>1</sup> The Adjectives of this second kind are not entirely distinct from the Adjectives under n. 1.



rule more clearly, thus: The words ending in *ts* or *z*, *so*, *zo* in the Nominative Singular, or in the first Person Singular Masculine, change *ts* into *tā*, and *z* into *j*, in the cases in which the termination of the Nominative or of the first Person Singular Masculine is changed. Examples: “*motso* = shoe”, Plural: “*motōe*”; “*mār* = beat”, Future Participle and Gerundive: “*mār-tso*, *mār-tōi*, *mār-tōēn*”; Future Negative: “*mār-tsoā-nān*, *mār-tōiā-nān*”, *etc.* Future Negative Participle and Negative Gerundive: “*mār-tso-nān*, *mār-tōi-nān*” *etc.*, but “*mārinān-so*, *mārinān-si*” *etc.* = which cannot be beaten”; and so also “*mārisōn*, *mārisiñ*”; (Imperfect Subjunctive): “*khārts* = expense”; “*khārtōi-tān* = I expend”; “*khārtsountso* = expending”; (here *ts* is not changed into *tā*, because *o* follows). “*Bātsō* = nephew”, “*bātōēak* = to the nephew”.

From these examples it appears that if the termination of the Nominative is changed, and an *o* follows, *ts* or *z* may remain.

If some words have *ts* or *z* followed, not by *o*, but by another vowel in their original form, more frequently they do not change *ts* or *z*. Yet there may be some exceptions against this point, as also there may be some words not changing *ts* or *z*, according to the above rule.

Words ending in a simple *s*, or in a simple *so*, usually do not undergo such a change; now I recollect only “*mānis* = man”, which changes *s* into *ś*, *i. e.* into a cerebral *ś*. But the reason of this change seems to be quite peculiar to this word; in Kanarese it is written in the Nominative ಮನಿಷ್ಠ, viz. with a cerebral *ś*<sup>1)</sup>. Very probably there may be some other words changing a simple *s* into *ś* or into a cerebral *ś*, or into a simple *ś*. I have a faint remembrance of such words. Remark that *tā* seems to sound very often like a simple *ś* on account of euphony.

<sup>1)</sup> This “*ś*” is used by the Authors of some books printed at the Basel Mission Press, as the sign of a cerebral “*ś*”, for which I have no sign pp. 5, 6. (See Chapter IX.)

When a word has the root ending in *s*, then the following *ts* cannot sound distinctly *ts*; and when this *ts* is changed into *t*, the first sibilant *s* cannot remain sibilant according to the rules of euphony; but it is changed into a somewhat thick *s*, similar to the Latin *s* in *assis* (see p. 105. n. 1); *e.g.* "hās= laugh", "hās-tso (hāssō), hās-tši (hās-čī). For this thick *s* I did not put any sign in the Alphabet; this can be done in future time; for the present we may use *š*, because this *š* is the nearest letter to the thick *s*. Moreover a sibilant *s* becomes thick almost naturally before *t*; consequently there is not an urgent necessity to find out a sign for it. Perhaps the above change of *s* into a thick *s* may take place in some other cases. I have indicated the most common case.

As to *o*, we have hinted in the Paradigm that *o* is changed into *e* in the Future and Past Perfect -*jolo* (see p. 88, n. 2) *viz.* when *o* of the penultimate syllable is not followed by another *o* in the last syllable. The same change takes place in other words of a similar form. In some other words *o* of the penultimate seems to be changed into *ä*; *e.g.* "assolo, assilli" *etc.* I say "seems", because it is not so easy to distinguish what kind of vowel is such substituted vowel. Further some change this *o* not in *ä* but into another letter; *e.g.* some say "assollo, assilli, assilleñ", and "kässolo, kässeli, kässeleñ". The forms laid down in Part II. seem to be more common and more correct; therefore they should be used in order to have some uniformity and to elevate the language.

As regards *u*, we may say almost the same as of *o*; namely it is changed in some tenses into *ä*, chiefly in the Feminine and Neuter (see Part II. Ch. IV. §§ 2, 3, 4, 5). Moreover it is changed often into *v*, *e.g.* in many Nouns ending in "küñ", in Verbs ending in *au* *etc.* (See Part II. Ch. IV. Art. I. § 5, Art. II. § 1 *etc.*)

About *e* I have only to remark the change of this *e* into *ä* (see p. 24, n. 4). About this point perhaps some rule may be found later.

About i only one change is here to be remarked. As I write Konkani with Roman characters following the Latin pronunciation, consequently I write, *e.g.* "sobitāi" not "sobitāy = beauty"; but in the oblique cases this last i sounds like y, consequently it should be written also y, although I have not always done it, because by writing, *e.g.* "sobitāi-en", according to the Latin pronunciation we get nearly the same sound as by writing "sobitāyen" (see page 18, *n.* 1). The best way of getting rid of many niceties would be to write Konkani with Kanarose characters.

Ā, corresponding to the Kanarose ʼ, as has been observed in P. I., should be written at the end of all words which do not end in a vowel, if we write according to the Kanarose. But this would not be the case, if we had an Alphabet in which we could have words ending in a pure consonant; because this kind of ʼ is so small in many words that it is not different from the half vowel which is naturally pronounced at the end of a word ending in a consonant, in all languages, which consequently can be omitted; and as I write in the Roman Alphabet, which has no ʼ, hence I do not write it. Yet it is true that in some words this ʼ is somewhat more distinct; in those cases I write, though not always, ā. If some consonant is added, to such a word, *e.g.* ts, then this ā, written or understood, appears and seems to be changed almost into an ā; *e.g.* "āpuṇāts" from "āpuṇ" or more exactly "āpuṇa". Yet in this point we must make a very fine distinction. I say that if some consonant is added, the ʼ is very often changed into ā, or at least, ʼ is pronounced much more distinctly; sometimes it becomes not ā but á or perhaps i. Of the change of ʼ into i I do not now recollect any example; but this is a fact that, *e.g.* "livr = book", which is pronounced with a kind of half vowel at the end, becomes "livrūt", and "gurt" also pronounced with ʼ becomes "gurtūt" by adding ts, and so in some other cases. When is the final ʼ changed into ā by the addition of a consonant, and when into u or perhaps i? I have

no general rule; yet it seems that those Nouns which are written by me with a final *u*, more often change *é* (or *u*) into *ü*, and those written by me with *a*, change it more often into *ä*. Whether this be quite certain or not, the fact is that the Kanarese *é* is pronounced in Konkani words not always in the same way; e. g. more commonly *é* of 'väst', is pronounced differently from the *é* of 'it-fertility'; the *é* of the first is nearly *u*; the other is scarcely heard, or approaches *a*.

The change or resolution of *é* sometimes into *a*, sometimes into *u*, was one of the reasons why I put down in the Alphabet two signs for the Kanarese *é*; because although I was not well aware of this change, yet I had some suspicion, and I was well aware of the two different sounds of this *é* if used in Konkani. Yet I acknowledge that we could express these two Konkani sounds *a* and *u* only by one letter, as in the Italian words *oro* and *molto* the *o* has two different sounds, viz. *ô*, *ò*; moreover the difference between *a* and *u* sometimes cannot be exactly perceived.

Somebody might write my *u* by *a*; this perhaps could be done; but then the simple rule about accent (P. I. Ch. II.) should be changed and another, if there be any, more complicated should be laid down; because if you write "västu", then the accent is upon the penultimate, and you should establish a rule to know which words have the accent upon the penultimate.

*A*, *u* and *u* of the Nominative of some Nouns disappear in the Plural (see p. 24), *a* and *u* mostly also in the Singular; e. g. "däd-*u*, däd-an=milk, by milk".

Finally *u* in the Nouns of the 5th Declension is changed into *u* in the Plural. (See p. 37, *note*.)

To this point we may reduce also the omission of some vowels (see page 13.), and the change of *ä* into *i* (see p. 175).

The cerebral letters *ç*, *çh*, *t*, *th*, if a vowel follows, are pronounced cerebral, yet keeping the nature of *ç* and *t*; but if another dental letter follows, they seem to sound like *r*, not

fully but nearly. Although *q*, *qb etc.* be<sup>l</sup> before dental letters, or be final, some pronounce them almost *r*; and I hear that in Goa usually this *q* is pronounced like *r*.

Finally the rule of assimilation seems to hold good, *i. e.* that for the sake of euphony, if a letter comes together with another of a different kind with which it does not perfectly agree, the first letter changes the following letter into another cognate letter with which it can better agree. But what is this other letter? We might say that cerebral agrees with cerebral, palatal with palatal *etc.* Consequently if two letters of different kind do not agree, the above principle is applied. I say if they do not agree, because in some cases different letters agree very well; practice is required; *e. g.* *l* which is the initial letter of the termination of some tenses, becomes *ll*, if preceded by *l*.

Here we may remark also, that the aspirated letters commonly cannot be used, if another consonant, at least of the same kind, follows; the reason is, because the aspiration supposes a kind of half a vowel after the aspirated letter; else it is not possible to pronounce it, but such half vowel is not there, if an aspirated letter is followed by another aspirated, at least of the same kind.

About double letters remark that in some cases it is altogether required to pronounce them; and then I write them; in some cases it is doubtful; then I omit them, because this point requires a long practice. I omit chiefly the double consonant when it would cause some obscurity; *e. g.* "*dis-day*" can be written, nay must be written, according to the Latin, with one *s*; but if you write in the oblique cases "*dissā*" *etc.* what reason can you give of one *s* added? Especially as people seem to pronounce one *s* and according to the Alphabet laid down in Part I., it renders also one *s* satisfactory enough. Many other things should be said about this point, which for the present must be omitted.

## CHAPTER IX. ON CERTAIN LETTERS

At the end of this Part III., for the sake of convenience, let us make some remarks which properly do not belong to this part. I said in Part I. that I omit some signs which exactness would require. I say a few things here about them.

First, I think that in Konkani there are three or four *a*, or better, that *a* has at least three sounds; the first is *ā*, pronounced approximately as *a* in the English *bat*, or as *a* in the Italian word *fard*, passing over *e* very quickly and approaching somewhat to *é*. The second is *â* which is about equal to *aa*. The third is *ä* (see Part I. Alphabet) which is pronounced as a common Latin *a*, not too long nor too short. Examples: "kād" is nearly "kaad", "mar" is as in Latin the *a* of *are*; "kār" is like the *a* substituted in some dialects, to the *e* of "legno (lägn)". Moreover I remember to have found some words in which *ā* is pronounced slowly, almost *lā*; consequently if we had to express the sounds with as many signs, we should say that there are two *ā* and two *â*, *v. z.* one *ā* pronounced quickly, one *ā* pronounced slowly, one *â* pronounced not very slowly, one *â* pronounced very slowly; *ä* might be called *closed a*, *ā* might be called *open a*, just as I said of *é* and *è* which can be moreover *ë* and *ê*. Yet for the sake of simplicity, let us keep only two *a* (*ā*, *â*) as in Kanarese, Mahrätti and Sanskrit; moreover a common *a* for the common cases; nevertheless *haec meminisse juvabit*.

I have put only one *ä*, yet there are some words which have a cerebral *ä* *e. g.* "ääl=cold"; this *ä* corresponds to the Kanarese *æ*, whereas the simple *ä* corresponds to *æ*. We could express such a sound by *ä̇*, as we use the dot underneath also for the other cerebral letters; so we simplify these things. Max Müller expresses it with *sh*; in the Tulu Grammar and in the Polyglot Vocabulary printed at the Basel Mission Press, I find *š*; in the Mahrätti Grammar *sh*, in the Kanarese

Grammar by Hodson sh, as he uses sh instead of ś. Yet I must acknowledge that the cerebral sound of this ś is somewhat different from the cerebral sound of the other cerebral letters.

I remember moreover to have heard some words with a kind of very guttural sound expressed by the Kanarese ṣ, which sound can be explained only orally; it is pronounced almost entirely with the throat. It is expressed by Max Müller in his "Sanskrit Grammar", by the Author of the "Student's Manual of the Mahrāṭṭi Grammar", by the Author of the "Tulu Grammar" and by the Author of the "Polyglot Vocabulary" printed at the Basel Mission Press in Mangalore, by ṇ; in the Kanarese Grammar by ṅ; yet I must acknowledge that I have heard some words pronounced so guttural that their ṇ seems to be remarkably different from ṇ of "sing" which is the example given in the Mahrāṭṭi Grammar for this ṇ. (See p. 18, n. 2.)

Finally another sound is ṣṣ and ṣṣa, represented in the above mentioned books by ṣi, ṣī (but in the Polyglot Vocabulary ṣ, ṣī, in the Tulu Grammar by ṣi, ṣī); this sound is approximately represented by ṣi and ṣī, or better by ṣ with a kind of vowel, which seems to be nearly "e" or half vowel (see p. 20, n. 2.)

What I write ṅ (not g-n) is in Kanarese represented by ṅ, and in the above quoted Vocabulary by ṇ, in the Grammar of Max Müller and in the Mahrāṭṭi Grammar by ṇ; as for me, I prefer ṅ, because the Latin ṅ is pronounced nearly in the same way; because I was compelled to choose ṇ as the sign of the nasal n, and because it is, perhaps far easier to distinguish so many different n, if we write ṅ. (See p. 5.) What I write g-n would be expressed in Kanarese by joining the two consonants ṅ and ṣ or ṣa. Also by writing ja we would get almost the same sound, as the Konkani j is thinner than the English j.

The reader might have observed that very seldom or never are i, ō, ā used, although put in the Alphabet. The reason is, because, as I said in Part I., I use these signs only when there

is any necessity; but for *ā* very often there is a necessity, not so for *ī*, *ō*, *ū*.

Those who know Kanarese and Mahrāṭṭi might have remarked that for the Kanarese *z* and Mahrāṭṭi *झ*, I put two letters (*j*, *z*); the reason is because this letter *z* has two sounds in Konkani; and as I do not know a rule to distinguish the two sounds, so I write two letters. The same must be said of *छ*, Mahrāṭṭi *च*, for which I put *č*, *tč*, *ts*, *tz*; *ts* and *tz* may be considered as equal; *č* is not so sharp as *tč*, yet sometimes it does not differ much from *tč*; moreover euphony does not allow us to write *tč* in all cases in which *tč* should be written; hence you find sometimes *č* instead of *tč*; but *ts* or *tz* differ somewhat more from *tč* and still more from *s*. The same must be said of *ts*, *i. e.* if euphony requires us to write *s* instead of *ts* contrary to the above rules, I write henceforth *s* not *ts*. Perhaps if we write Konkani with Kanarese letters, we could put some sign, *e. g.* a dot above *z* and *č* to distinguish these sounds; as we could put the Sanskrit and Mahrāṭṭi “*virāma*” to express the absence of any vowel or half-vowel at the end of a word, the “*virāma*” is marked by an oblique line placed at the foot of a consonant (·).

About *f*. Properly speaking, no *f* should occur in Konkani, but only aspirated *p* (*ph*), and really in the villages this *f* does not usually occur; *e. g.* they say “*phoṭ*”, “*phālea*”, not “*foṭ*” “*fālea*”; yet in the town this *f* is used, so let it pass.

About *v*. This letter is very often indistinct, so that it is not easily perceived whether it is *u* or *v*. One of the reasons may be, because the Konkani words beginning with *o* take a kind of *v* or *u* before them, as the words beginning with *e* take *y*. We have a proof of this in the way in which some Natives pronounce Latin: some say, *e. g.* *yelaison*, *yergo* instead of *elaison* and *ergo*, nay some seem to add this *y* even in the middle; *e. g.* *meyam* instead of *meam*; and some seem to say *wordo* or *uwordo* instead of *ordo*. This depends, I think, on the Kanarese pronunciation.



About aspirated letters. Besides the aspirated letters given in the Alphabet some others may occur; e.g. m of "mêlo" is pronounced somewhat aspirated. What to do in such cases? If we write Konkani with Roman characters, the easiest and most simple plan is to write h after that letter, just as with the other aspirated letters; if we write with Kanarese characters, we can use the Kanarese letter ು joined to the letter which is to be pronounced aspirated. This must be understood if the aspiration belongs to the consonant, i.e. if the aspiration must sound between the consonant and the following vowel; if the aspiration must sound after the vowel of the consonant, then in Roman characters we may use h as above, in Kanarese characters we should use the medial g; here we could not use the above ು, because ು is a consonant, whereas that aspiration after a vowel is a vocalized h. We have a proof of this in the union of all vowels with ು, so as to become ha, hi, hu, he, hei, ho, hou, which union does not take place with ು. So, e.g. "dũky = pain, sorrow", exactly should be written "dukhy".

There are some Nouns which end in a kind of half-vowel, e.g. "jin = life"; this half vowel seems to be changed into i in the stem, "jinie"; consequently this would be an example of a new letter different from æ and y, namely it would be j; yet it is better and more simple to explain this change by saying that in some Nouns the stem is formed from the Nominative by adding not only one vowel as usually, but two vowels (see p. 16, n. 8). The stem, however, is not always formed from the Nominative (see p. 30, n. 8).

Here let us remark that by writing y instead of i, e.g. ya instead of ea or ia, we would simplify very much the rules about accentuation of diphthongs. I said (page 7) that many diphthongs have the accent upon the second vowel, many upon the first, or, shorter, no suitable rule has been given. By writing y instead of i, whenever it is possible, many apparent diphthongs would disappear; consequently their accent would

become known at once. The final diphthongs which usually have the accent upon the first vowel are chiefly *au* or *ao*, *ou*, *eu*, *ei*, *ou* or *oi*. *Ai* commonly has the accent upon *a*, if this is long; *e.g.* "khāiñ=something"; upon the 2nd vowel, if *a* is short; *e.g.* "khāiñ=where", "kāiñ=when". On the contrary *eo*, *ie*, *ui*, *io*, *ea*, *ia* etc. which in Kanarese would not be diphthongs, have the accent upon the last vowel. The terminations *ais*, *uas*, *ies* and the like which occur in some Declensions, have the accent upon the last vowel; *i.e.* the termination has the accent.

Finally we must pay attention not to confound *ā* with *o*; in many words they seem to be very similar; yet exactness does not allow us to change these two similar sounds. In pronouncing *ā* the mouth is more opened and the voice deeper than in pronouncing *o*. The difference between *o* and *ā* appears especially when *ā* has the accent; in other cases we would not lose much exactness by pronouncing *o* instead of *ā*. Europeans must pay attention not to pronounce this *ā*, especially accented *ā*, like the German *ō* or French *eu*; this pronunciation is entirely wrong.

About this *ā* remark further that in the same word it may become *ā*, modifying thereby the meaning; *e.g.* "isār or visār = forgetfulness", "isār or visār = forget"; "kātār = cut", "kātar = be cut" (see p. 176); the same may happen with other vowels.

These things may be settled in future times, as in this first attempt many niceties were to be omitted. If we write Konkani with Kanarese or Mahrātti letters, many things will be settled by themselves, *i.e.* only by writing in a more suitable Alphabet, especially if we prefer the Mahrātti or Sanskrit; because with Kanarese something would remain still doubtful, *e.g.* the final *°* which cannot be omitted in Kanarese, if no vowel is there, and which must be often omitted in Konkani, unless we introduce some new signs to modify the Kanarese letters and make them suitable to Konkani.

## PART IV. SYNTAX

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### CHAPTER I. AGREEMENT OR CONCORD

For the reader, for whom I write, many particular rules are not required, for they are the same as in our languages. Between the different parts of speech there must be concord in Gender, Number and Case.

This rule contains a great many particular cases. But the following restrictions are to be made:

1. If a word is to agree with many others of different Genders, that word is put in the Neuter Gender; yet sometimes it might agree with the nearest one, at least in Gender, and often also in Number. So if an Adjective has reference to men and women, it is put in the Neuter Gender. Nay, this happens not only with Adjectives, but sometimes also with Substantives; *e.g.* "mānis = man". If it is used for a man and a woman, as in the example: "the first men were Adam and Eve", "monis" becomes Neuter and is declined according to the Neuter of the 2nd Declension; whereas absolutely it is Masculine and follows the Masculine form of the 2nd Declension; so also "gärtso = domestic" *etc.* The same rule holds for the Verbs; *e.g.* "tiñ goliñ = they went", speaking of a man and of a woman.

2. The Participle and some tenses of Transitive Verbs have quite a peculiar concord, which will be explained later on. For the present read page 118, *n.* 6, and consider that if a Verb has no subject or the subject is a sentence, the Neuter Gender of the Verb is used.

3. It has been mentioned already that speaking (*a*) to or (*b*) about a respectable person, chiefly Priests, the Plural is

used, viz. the Verb is put in the Plural, in the 2nd Person in the (a) case, in the 3rd in the (b) case; in the Masculine Gender, if the person is a man; in the Neuter, if a woman. Yet this rule is not always observed, so that the rule expresses rather what is allowed to do (to use the Plural) than what is commanded to do. Especially the part of the rule about women is not certain; doubtless I heard some examples according to the above rule; for this reason I have put the observation 4th (page 72); yet I heard also many examples contrary to it. Consequently the part of the rule to use the Plural when we speak *to* a woman of high rank, is certain; the part of the rule to use the Plural when we speak *about* a respectable woman and even in the Neuter Gender, is uncertain; and, *omnibus consideratis*, it seems safer to use the Singular. Not only the Verb, but also the Adjective and the Pronoun which have reference to a respectable person seem to be put in the Plural

4. The Nouns of the 1st Declension ending in *a*, not used in the Plural, require the Verb in the Plural, if the meaning is Plural (at least I have found some examples according to this rule; I cannot ascertain whether this is the common case).<sup>1)</sup> But the Adjective in such a case may remain in the Singular; e. g. "souāsārāḥi śintna yetāt".

5. A Noun in apposition agrees with its name; e. g. "the town of Mangalore = koḍyāl śār". Here read the note page 39, to which we may add that if a Substantive (especially or only Proper Noun) is followed by a title or by a similar word, the first Substantive either is not declined or put only in the Original; e. g. "Dāvid-rāyān = by king David". (See also page 16, n. 9.)

<sup>1)</sup> I heard sometimes Feminine Nouns of the 1st Declension having the Verb in the Neuter Plural, e. g. "menānū vāḥi śintna śintnāt = bad thoughts have been thought by men". I cannot tell whether it was a mistake or not.

6. If an Adjective of three terminations is a predicate, as in the example "God makes us good", or if an Adjective takes the place of the Genitive in the Compound Verba, it is left in the Nominative, Singular or Plural, according to the Number of its Substantive; *e. g.* "Deu amkân pâtkântlesođeitâ = God delivers us from sins"; "Deu amkân bore kârtâ = God makes us good"; "peleâso mōg kâr = love thy neighbour". The same happens sometimes with Substantives, viz. if they are used as predicate or as indirect object of a Transitive Verb, they are placed in the Nominative: "tâñ tukâ kōp montai = thou whom doest say?" Moreover, if an Adjective in Nominative Case, corresponding to the Genitive (see Part II. Chap. II. Art. 2), has another Adjective before itself, this preceding Adjective is put in the oblique case Masculine or Feminine or Neuter, Singular or Plural, according to the Gender and Number which the Genitive converted into Adjective had before being changed into an Adjective; *e. g.* "boreñ monšāñči sóvōi = the custom of good men"; "yēka boreñ monšāñči sóvōi = the custom of a good man"; "yēka tarāñči nessōq = dress of one kind". The same rule is observed, if two Genitives are changed into Adjectives; the subordinate Genitive is not put in the Nominative; *e. g.* "the name of this boy's father = yea burgāñčēñ bāpāñčēñ nāuñ". This rule seems to hold good for all kinds of declinable Adjectives.

7. The Adjectives or Pronouns "kāsso, tāsso *etc.* must also agree with their Substantive; although in English we have an Adverb, *e. g.* "how do you do = kāsso assāi?" But what is this Substantive with which they must agree? Sometimes it is difficult to know it. This rule may make easier this point; translate the English sentence into Latin using *qualis* for "how" and see which word is qualified by this *qualis*; that is the word with which "kāsso" must agree; *e. g.* "how did you succeed in that affair? = tukâ teñ kām kāsseñ xāloñ, *lit.* what did that affair turn out?" "How did God create the world? = Devāñ kāsso souñsār rāzlo?"

8. The Adjectives in *-ntle* (see p. 84) agree regularly with their Substantive, if they are used as attribute; *e.g.* "the men of the world = *saufšārāntle monis*"; "by the men of the world = *saufšārāntleān monšāniān*"; but if they are used in some other way, it does not appear with which word they should agree; then they are put in the Instrumental of the Singular; *e.g.* "who among you has ever suffered such a pain as our Lord Jesus Christ? = *tumšer bitārleān kōpēā Sōmia Jezu Kristā bārits tassālo kāšt sošā?*" The same may happen with other Adjectives, chiefly with Adjectives derived from Postpositions or Adverbs. Generally speaking it seems that such Adjectives, if their agreement is not evident, are put in the Instrumental Singular; *e.g.* "*mukhāveleān vōtz* = go before"; yet here too, cases occur in which these Adjectives agree with a Noun with which, it seems, they should not agree; *e.g.* "God separated the waters above the sky from the waters under the sky = *Dēvān mojabā voir assāliān udkāi mojabā khāl assāliān udkāntliā vīngād keleānt*". Here we could use also the Instrumental.

9. If an Adjective is used as a Predicate in a Participial sentence contracted from a Relative sentence in which it was used as a Predicate in the Nominative or Accusative, this case is kept also in the contracted sentence although, perhaps the Noun with which it should agree be not in the Nominative; *e.g.* "honour Our Lord, exposed on the Altar = *Altārir ukto kārūn doverleleā Sōmiāk mān diā*". We might perhaps generalize the rule by saying that in such sentences the Adjective is left in the case in which it was in the full sentence.

I explain by two examples, in order to be shorter and clearer what I mean to say by Predicate and Attribute. "God is good; God makes us happy in heaven" *etc.*; here the Adjective is Predicate; "the good God" "the happy man"; here the Adjective is Attribute.

10. Sometimes the Adjective agrees with its Noun not grammatically, but according to the meaning; *e.g.* "innovator" can be translated by "*nove māriādogār*"; here we should

say grammatically "novo măriădegăr"; but this Noun "măriădegăr", derived from "măriăd=habit, custom", means a man making customs; in order to get the meaning of "innovator", we must add "of new things"; hence, omitting thing, we get "nove" in the oblique case; exactly we should say "novead". In the same we may explain "dispođto vordı=journalist". If we say "dispođto vordı", the meaning would be "daily man of news", whereas the meaning requires "man of daily news". Not all speak so; yet this mode seems to be more correct and used by more learned men.

11. The Adverbs formed with an Adverbial Declinable Adjective joined to the Gerund in -un (see p.176), either may be declined and follow the general rule of concord (as far as regards the Adjective united with the Gerund), or may be not declined, *ad libitum*; e. g. "behave yourself well = boro kărñ tsāl, or boroñ kărñ tsāl".

The Adverbs in -tă (Neuter of the Adjective) may be declined, or not declined *ad libitum*; e. g. "to boro vătstă, or to boroñ vătstă = he reads well".

12. If the subject of the sentence is 3rd Person Plural of Neuter Gender, the Verb may be put in the Singular; e. g. "tăpeñ apliñ pătkañ sânglañ=he has confessed his sins". Nay, sometimes the Singular of the Verb is used, although the subject (real, though perhaps not grammatical subject) is Masculine; e. g. "flureñ poise kaneilăñ=I have taken money". Very probably this second manner is a mistake: the first manner is not certain.

13. We must remark that in Konkani some words are considered as connected which in Latin and English would not agree (see below about Adjectives); consequently those words must follow the rule of concord; e. g. "dusreăntso răg=anger of others"; whereas we would say "anger against others". This point cannot be taught by rules: practice is required. Further some words may have a double relation, i. e. to two or more words of different Genders etc.; then often it is

allowed to choose among those words as terms of agreement, that which we like whether it be the nearest one or not. So also the Absolute Infinitive in some cases may agree either with the word governing it or with its object; *e.g.* "niçeu dosmānkai dorči saitānātso"; or some say also: "niçeu dosmānkai dortso saitānātso". The first expression is better.

14. Finally we must pay attention to those Adjectives which correspond to the Latin indeclinable *quantum*, *minus*, and the like, as "upo, titlo, kedo, tedo"; but in Konkani are declinable, and if joined to another Adjective, they agree with it; *e.g.* "kedi vodli = how big?" (Feminine), in Latin *quam magna*, "uñi ajapāñi = less admirable"; "tedo boro = so good" *etc.*

Many other things should be said about this point; but, in order not to overwhelm the mind and not to make this chapter too difficult, I will speak of them in other places, as they occur.

### Exercises

Bāpai, āuoi, boñi, bāu, sākāt bāir-geleāt. Kōp gāra rāunk-nāñ. Mozo mān ani moji māvoļ bhou borin: tiñ makā sārginči vāt sikoitāt. Poiliñ monāñ Ādāuñ ani Yēv, tiñ sāmestāñ monāñtso ārāmb<sup>1)</sup> (*origin*). Sāibānu, moja gārā yeun, takā bessāñ dīā. Pādri khāñ<sup>2)</sup> geleāt? Takā āpoun ād (*call him*). Sāibiñ Agatha durbāleānk tovoļ tovoļ (*from time to time*) ismāl dītā<sup>3)</sup>. Sāibiñ Rejia gārā āiligi? Yedoļ pāriānt yeunknāñ, atāñ yeteli. Amiñ rāsārkārçea veļār, sār bār pāuñi sāuñsārñi čintā yetāt; amiñ teo bāir-gūlizāi. Ritan pātān Kadra pātān prās voļeñ. Thāñ kitlo lōk astit? Āuñ sārkeñ neñāñ: moja ālōçeni pārmāço tsād-apeñ ponās hazār lōk assūt (*may be*). Āuoi bāpānu, tumçea burgeānk

<sup>1)</sup> In Kanarese they say ಎರಂಬೆ viz. "ārāmbha", yet the Konkani Christians seem to pronounce "ārāmb"; this remark holds good for some other words.

<sup>2)</sup> "Agatha" in Konkani should be "Agdā"; but as "sāibāñ" is not commonly used for Native ladies, it is better to keep the Latin word *Agatha*.



bore kārā; kiteāk moleār tumiñ tanče višiāt lek dīzāi. Bur-  
geā, bore tẓāl ani ānoi bāpāk mān dī; yea vorviñ tukū kurpā  
ani suk meļteleñ. Yea gārāčea dhāniātso išt kāl melo: teā  
pasun dhāni āz gārā nāñ; to mornūk golo.

## CHAPTER II. USE OF EACH PART OF SPEECH

### Art. I. Nouns

#### A. General Observations

The Nouns, except the names of common things, are rather seldom used in Konkani, particularly Abstract Nouns. Though there are some Abstract Nouns, and Verbal Nouns also, yet, except in a few cases, it is better to avoid those Nouns and change the sentence so as to get a finite Mood of the Verb. I say "finite Mood", because Verbal Nouns are the same as the Infinitive of the Verb in the Neuter Gender. The Tense of finite Mood, which may be substituted, is, very often, the Conditional in -leār (see Conjugation); e. g. "learning is useful": though we might say: "sikcheñ upkārāk poḍtā", yet it is better to say: "siklēār = if you learn". The Conditional is, we may say, the favourite Tense in Konkani; for, it is like a panacea to supply the pretended poverty of this language. For this reason too, I do not put down in the Dictionary all Verbal Nouns. What I say must be understood of the common and vulgar language, not of the high and cultivated language or rather of the language to be cultivated; because there is no cultivated language.

After these general considerations let us say something in particular about the more difficult Nouns.

The fundamental difficulty regarding the use of the Nouns, may be this, viz. many Nouns do not exist in Konkani. How to express, e. g. *hypostasis*, *hyphen*, *hydrostatics*, *hypothesis*, *abstraction*?

To this difficulty I answer: look in the Dictionary and you will find the translation, without circumlocation, of the above and other similar words, although such words cannot be popular, as they are not popular even in our cultivated languages.

The second difficulty is about the use of Abstract Nouns. We have already seen (Part III. Chapter V.) that Abstract Nouns are formed chiefly by the terminations -pon and -kai or -ai. This kind of Abstract Nouns is usually rightly employed, and the greatest part of them are of this kind; yet there are also some primitive Abstract Nouns; e. g. "kārt = improvement, especially material"; "gūṣ = improvement, especially immaterial."

The third difficulty is about Verbal Nouns corresponding to the Latin Nouns ending in -tio or in a similar termination. The easiest way of getting rid of this difficulty would be to use the Infinitive of the Verb which is at the same time a Verbal Noun; yet this is not elegant and according to the nature of Konkani. Another way would be to change the Verbal Noun into a Verb; and though this is not against the nature of Konkani, it is too low, at least often. Yet sometimes this way may be well employed. The third and best way is to use the termination given in Part III. Chapter V. The more common termination is -neṅ; yet the termination -ap is not so rare, the other terminations given *l. c.* are rather rare, at least for real Verbal Nouns.

The fourth difficulty is found in the Nouns which end in -ility or in a similar termination. The way of translating these Nouns is to add "-sārkeñ" (*v. l. c.*). This "sārkeñ" means *equality*, hence, e. g. "vāṇṭi-sārkeñ" means "a thing which is equal to parts or a thing which *in potentia* is equal to its parts". This is the only or, at least, the chief termination, as far as I remember, by which we can form this kind of Nouns. This mode although very philosophical, more perhaps than the Latin, English, German, French, Italian

modes, is not popular. The negative form of this kind of Nouns is somewhat difficult; I speak of it here below.

The fifth, quite a peculiar difficulty, is about some Negative Nouns. You find many of these Nouns in the Dictionary under *Im-*. First remark that common people often change the sentence into the Negative, *i. e.* instead of making the Noun Negative they make the Verb Negative; *e. g.* instead of saying "āmorañ = immortality", they say "ātmo morānāñ". This popular mode may be employed with advantage in some cases in which the Negative Noun would not sound well; yet generally speaking the best mode is to use the Negative form of the Noun, as has been explained in Part III. Chapt. IV. Among those terminations, the most common is "-nāñ" prefixed to the Noun. The termination -ñ, or sometimes only ā, occurs also. But the other terminations are not frequent. Besides the terminations given *i. e.* there are some others, such as "be-"; *e. g.* "ābru = character", "beābru = want of character"; "ād- = against", *e. g.* "ālōcen = judgment", "ādālōcen = a judgment against . . ."; "čintna = thought", "ādčintna = against thought (distracted)"; "-nāstanāñ = *ist.* not being", *e. g.* "kārañ-nāstanāñ = no cause (unreasonably)"; as the reader sees, some of these modes are not simply negative, but rather contrary. Compare this with the *Propositiones contradictoriae* and *contrariae* of the philosophers.

The Nouns in -särkeñ may be made Negative in many forms; the first is to prefix -nāñ, *e. g.* "nāñ-vāñṭi-särkeñ". The second is to insert -nāñ in the middle before "särkeñ"; *e. g.* "sika-särkeñ = docility"; "sikanāñ-särkeñ" or "nāñ-sikā-särkeñ = indocility". Not only the Nouns in "-särkeñ" but also some other words may be made negative in many ways, as some Nouns are derived from the primitive form in many ways.

In Konkani we must remark the use of Nouns compounded with two or more Nouns, one of which is accompanied by some Postpositions, or at least not put in the Original Case, as it should be, according to the general rule; *e. g.* "angār-podnēñ

= inroad, assault". The reason is, because the Verbal sentence is "angār poḍ=*lit.* fall on body"; hence the Noun is used keeping the original form; else the meaning would not be the same.

In Latin and in some other languages different words must be used for the fruit and for the tree bearing the fruit; so *malum, malus, pīrum, pīrus*. In Konkani usually the same word may express both fruit and tree, *e. g.* "limbo, nāring", although we may add the word "rāk = tree" to express more distinctly the tree, *e. g.* "limbeātso rāk", if from the context the meaning is not clear. Yet there are some Nouns which are used only for fruits, and some only for trees; *e. g.* "nārl = cocoanut", "mād = cocoanut-tree (palm-tree)"; "keḷeā = plantain; "keḷambo = plantain-tree" *etc.*

## B. Cases.

### § 1. Nominative.

Omitting things well known to those who have some knowledge of Grammar, as I always suppose those to be for whom I write, I make these few remarks about the Nominative.

1. The Nominative is used when a Noun is used as an explanation of another word; *e. g.* "he has been appointed Governor or as Governor = takā ādhipāti nemsilā"; "Jacob took Rebecca as his wife = Jākobān Rebekāk āpli āstri moṇ kāṇeileā". In these examples the first direct object is put in the Accusative, the 2nd object, indirect and explanatory, is put in the Nominative with "moṇ", which "moṇ" will be explained later on.

2. The Nominative is used, instead of the Accusative *a)* with inanimate objects (see pp. 12. 19); *β)* sometimes also with animate objects, chiefly if they are Proper Nouns. This second case is rather an exception than a rule, whereas the first is ordinary. "Deu = God" is often put in the Nominative,

when it should be put in the Accusative; *e.g.* "Deu kâpei-tâñ—I receive God (H. Communion)".

3. In Verbs having in some Tenses passive meaning, the word which in Latin would be put (in Passive Verbs) in the Nominative, is put sometimes in the Accusative, as I explain later on.

### *Exercise*

Râniën N. Sâibâk mëlûitidâr nemsilâ. Somia Jezu Kristân Sant Pedruk Apostolûnçen mostâk kârñ dovoriâ. Burgeânû, vâiþ burgeânk iþt vintzun kâdnakât; kiteâk moþeâr tançe vorviñ tamiñ pâð zâñt. Deu âple kurpen amkân aple iþt kârtâ ani sârginçe dâiji. Frask yea dâkþen burgeâk aplo posko pût kârtâ. Sâmestañ monâñk tuzo sezâri moq çint (*consider all men as your neighbour*), ani sâmestâñk kumok di; tukâ sârgâr tzâð inâm meþteleñ.

### § 2. Dative

About this Case as also about other Cases there may be different opinions; for somebody might perhaps say that what I call Nominative is not Nominative, but Accusative, as in Latin *bellum*; or again that is the example: "bâpâk âpei = call the father", the Dative "bâpâk" is used instead of the Accusative; but all these are questions *de verbis*.

Now I see that the Author of the Mahakkîl Grammar really calls Dative what I call Accusative. I have said that the Accusative is equal to the Nominative in inanimate objects, equal to the Dative in animate objects. He says on the contrary that animate objects are put in the Dative. The final conclusion is the same in both ways; yet I prefer the first manner; because thereby the things seem to be more simple, and because the first manner seems to be more satisfactory to the mind; at all events *in dubiis liberius*.

The Dative is used 1) to show purpose or aim; *e.g.* "kiteâk âiloï? = to what (why) did you come?" "javañâk âiloñ = I came for dinner". The second form of the Infinitive in -unçelk is just this Dative, formed from the Nominative -unteo; *e.g.* "to boreuñðeçâk âilo = he came to write". Instead of it we might use also the Original with "pasun"; *e.g.* "fârikpoñâk, or fârikpoña pasun = for reparation".

2. It is used with many Verbs, with which the use of the Dative is quite natural; yet in our languages we have a different construction. So, as there is no word meaning exactly "have" in Konkani, the Dative is used as in Latin *mihi liber est* = *makā yēk pustak assā*. About this Dative it must be observed that, if the thing possessed, is such a thing of which instead of "I have..." we could not say: *apud me est*, then the Dative is used; if we could say *apud me est*, then very often the Original with "*kāḍe or lagiñ*" is used. Hence we can say: "*makā yēk gār assā = mihi est domus*"; on the contrary "*moje kāḍe yēk pustak assā = apud me (mihi) est liber*", or "*moje lagiñ yēk pustak assā*".

3. In some Konkani phrases; *e. g.* "*dotorn makā yetā = I know the Catechism, lit. to me the Catechism comes*"; "*makā ngḍās yēñāñ = I cannot remember, lit. remembrance does not come to me*" *etc.*

4. To show motion to a place, the Dative may be used, though the 1st Locative is also used; *e. g.* "*Igārjek vetāñ = I go to the Church*" or "*Igārjent vetāñ*". In the meaning there may be a little difference between Dative and Locative. Some Proper Names are used without any change, to show motion; *e. g.* "*āññ Jeppu vetāñ = I go to Jeppoo* (see above Declension of Proper Nouns.)

5. To show advantage or disadvantage two Datives are used, as in Latin "*hoc tibi commodo est = yeñ tukā upkārāk poḍtā, lit. it falls to thee to benefit*".

6. To show for whom a thing is done, and the like, the Dative is used; *e. g.* "*this has been done for me = yeñ makā zālñ*", *etc.* This case might be reduced to the preceding.

7. To show time in answering the question: "how many times a day, a week, a year?" the words *day, week etc.* are put in the Dative; *e. g.* "*vorāñk yēk pāñṭi pañ Bombai vetāñ = at least once a year I go to Bombay*"; in these cases it might be used also in the Original with "*modēñ = in the middle, during*"; but this is not so exact.

8. To say: "I give something to . ." the Dative may be used; yet very often the Original with "kăde *or* lagiñ" is used just as I said in the second case.

9. The Dative seems to be used also with the Verb "mon, = say", if it has the meaning of "call", namely "call by name". The thing which is called by name is put in the Dative, the name itself in the Accusative; *e. g.* "tumiñ yen fatrăk kiteñ mbonțăt? = how do you call this stone?" and the same in similar sentences.

10. Price is frequently expressed by the Dative, provided the Verb allows it; *e. g.* "vo sāmān kitleañ Rupoiănk kăngelai = for how many Rupees did you take (*or* buy) this article?" But if you use "pođtă = falls", *or* "lăgtă = is applied", you must use not the Dative, but the Nominative, because the meaning of the Verb does not allow the use of the Dative. So, "takă dhă Rupoi lăgle = it cost ten Rupees", *or* "takă dhă Rupoi pođle". With these two last Verbs, the thing itself should be put in the Dative; for, translating literally, in our languages too, the Dative of the thing and the Nominative of the price would be used, "to it ten Rupees fell *or* have been applied".

11. The Verbs meaning "to speak, to say" and the like, may be used with the Dative of the person to whom we speak; yet very often the Original is also used with "lagiñ" *or* "kăde"; *e. g.* "Auñ tamăe lagiñ uleităñ = I speak to you", "mestri burgeañ kăde vitzărtă = the master questions the boys".

12. Sometimes Dative is used to show place as in the sentence: "tîn disăde vățek gelo = *lit.* he went to a way of three days, he walked three days".

13. Finally, we may perhaps call Dative that which (p. 19) has been called Accusative, *e. g.* "rukăk măr = beat to the tree", and similar examples; yet this may be explained also in some other way. (See *ibid.*)

### Exercise

Devān amkāñ kiteāk rātzleāt? Takā voļkunčeāk (*or* voļkunk) ani meleā uprānt sārginčeñ suk bogunčeāk (*or* bogunk). Sōmnia Jezu Kristāčea kālzāk ākmān kelleā pasun fārikpoņ diunčeāk amiñ kiteā kārīzāi? Amiñ dīsā modeñ sābār pāuṭi tačentz kālīz ani tačea kālzāčē seguņ takā beṭāizāi, sārṽu vāstu thāiñ tačē kušie pārmāņe tzālāzāi ani amčeñ kirkoli kalīz takā dīzāi: tovoļ amkāñ tačēñ āšīrvād meṭteleā ani bhon vegiñ amiñ seguņā thāiñ (*in virtue*) sompūra zateleāuñ; mukhiāzānu tači tzād ājāpāči sālgī meṭteli (*familiaritas stupenda nimis invenietur*). Kālikuṭāk votzunk kitlīñ uoraā lagtiṭ? Pāivāṭen tzāllecār, sābār dīs zāi; āgbōṭin sumār dōn dīs zāi. Ani Bombāi votzunk kitlēñ zāi? Sumār čār dīs. Kōṇāk yēā vāstur kelāiñ? Makātz. Pātak ātmeāk ani kuḍik lukšānāk poḍtā. Koṭeponāčē mūnis, sāngtā povitru pustāk, ārdejiņient mortele. Disāk kitle pāuṭi ani Dēvātso āṭon kārīzāi? Tānktā titlēñ (*as much as you can*). Dēvāk melon ātme gādīe gādien aplēñ kālīz Dēvāk beṭaitāt, ani yea sauñ-sārānt astāpāñi, sārgār tačēñ mon assā. Burgeā, moje kāḍe (*or* makā) tujeñ kālīz di: asseñ ulcitā Sōni Jezu Krist. Pedru mamā, yea rukāk tumče bašen kiteā moṭāt? Akāgi? Amiñ voḍātso ruk moṭāuñ. Ani teā rukāk kiteā moṭāt? Sāibānu, makā gottunāñ (*I do not know*). Yeñ bhon sobit pustak: takā kitle Rupoi lagleāt? Yeñ bhon mārūg pustak; sumār pānz Rupoi poḍleāt takā. Tasseñ asleār, makā kuši nāñ yeñ pustak molāk kāņeunk.

### § 3. Accusative

First of all, as the Accusative is very often (especially in animate objects) equal to the Dative, sometimes (especially in inanimate objects) to the Nominative, we require some rule to know when the same form is a sign of one case and when of another. This principle may be laid down: According to the philosophy of the grammar, Accusative indicates the direct object of the action expressed by the Verb (from *accu-*



sare); the Dative denotes the indirect object of the action of the Verb, or the object *cui accidit*, or to whom really or metaphorically the action of the Verb (which directly aims at the word put in the Accusative) is indirectly given (from *dare*); e.g. "God has given His Son to the world"; *Son* denotes the direct object of *has given*; *to the world* denotes the thing *cui accidit* or *cui datur*, to which is given the direct object of *has given*. Of course I do not speak of any kind of Accusative and Dative, but of that Accusative and of that Dative which are *simpliciter* and, I may say *ναρ'-ετοχη*, Accusative and Dative. Hence I do not consider here the Accusative and Dative governed by Postpositions *etc.* Moreover this fundamental principle may be somewhat modified according to the nature of the different languages, e.g. in English we say "I study the Latin Grammar", whereas in Latin they say "*Studeo Grammaticae Latinae.*"

Hence we may draw a corollary, i.e. that it is more agreeing to the above principle to say, "Accusative of animate objects has a termination equal to the termination of the Dative," than to say "animate objects are put in the Dative, although they are the direct object of the Verb". For this reason I said (p. 206) that the first manner is more satisfactory to the mind.

After these preliminary remarks, let us see when the Accusative is used. This case is used

1. In all cases in which the direct object of the action of the Verb is denoted, unless there be some peculiar exception. This first point is the same as in other languages; consequently it does not require further explanation. This first point includes, we may say, all ordinary cases in which the Accusative is to be used.

2. According to the above principle we should also consider as Accusative the two first cases considered on p. 206 as Nominative; because although their form is equal to the Nominative, yet the meaning does not allow us to call them Nominative.

3. To express time in answering the question how long; *e.g.* "the war lasted three years=*zux tū vorsān urlēn*".

4. To express space or measure to the question "how high", "how broad"; *e.g.* "this field is twenty feet long=*vo gādo vīs fuṭi lāmb*".

### *Exercise*

Burgeā, kiteāk āz titlo todou kārn ailāi? Bāpā, āz iskul<sup>1)</sup> sadē tū norañ urlāñ. Phoṭ mārtai; keljuloi. Niā, bābā: āuñ phoṭ mārināñ, mēstri kāde vitzārā. Vāgo rāu, nakāzallē sāngunkā: phoṭ tuja toṇḍār distā. Antoni, makā yēk pēt zāi. Sāibānu, kedī vōd lāmbāi, aui rūndai? Tū vāri lāmb ani dēd vār rūnd. Kālloñ, Sāibānu; poise diā, foljā, kiḷe ani yer sāmāu āḍunk. Fāḍpoši vāur kārnakā; sārkeñ kārināñzaleār, āuñ tukā sambal kāiñ disonāñ. Zāit, Sāibānu; Anton kodintz fāḍpoši vāur kārināñ. Foljā adlēant, puṭ tanēi lāmbai pāvānāñ; ani sā Rupoi diā, kuši asleār. Ah, lutēā, tañ naḍi kārtai, dillo duḍu tzuḍ zatā.

### § 4. Instrumental<sup>2)</sup>

This case is used:

1. To show the *agent* in the tenses of passive meaning (or of passive construction) of the Transitive Verbs (see below those tenses); *e.g.* "Devān amkāñ rātzleāt=God has created us"; "Burgeān taṇṭe keleāt=the boy has done mischief".

2. In some tenses of the Neuter Verbs (see those tenses below); *e.g.* "āuveñ votzazāi=I must go", "āuveñ votzunk gārz assā,=*lit.* by me to go is required; in Latin=*a me ire necessitas est*"; "tāneñ votzayet=he may go".

<sup>1)</sup> The Konkani word would be "vidyā-sāl" or "vidyā-śāl", used also in Marathi; "iskul" is entirely foreign and not a good word. I use for the present this and also some other foreign words only because they are often used; but they are a corruption of the language.

<sup>2)</sup> For the sake of convenience, I speak in this paragraph not exclusively of Nouns, but also of other parts of speech. This remark must be applied to other paragraphs too.

3. To express cause or instrument; *e.g.* "to takā tālvārin mārta=he kills him with the sword", "to monis ariče pičen melo=that man died of palsy".

4. To express the material out of which a thing is made, although in this case the Adjective may also be used; *e.g.* "Dēvān amēi kuḍ mātien keleā=God made our body out of earth".

5. To express manner; *e.g.* "mānān ulei=speak reverently", "mānān kānge=receive with honour".

6. To express direction; *e.g.* "to tēpeñ gelo=he went in that direction", "to yepeñ gelo=he went in this direction"; (these two words "tēpeñ, yepeñ" are irregular Instrumentals); "tes margān gelo=he went through that way". In this case sometimes the 2nd Locative or the Dative are used; *e.g.* "Bāḍgāk=at the North", we may say also "Bāḍgān".

7. To express the relation through a place; *e.g.* "go through the town". Yet here we must use the Instrumental, not of the Substantive, but of the derived Adjective in -lo or in -tso. With the Substantives usually the Adjective in -ntlo is employed, with the Adverbs sometimes the derived Adjective in -lo is used, sometimes the derived Adjective in -tso. The Pronouns of the 3rd Person (to, o) have an irregular Instrumental to express going through a place (see above para. 6). Examples for all these cases: "to šerāntleān gelo=he passed through the town"; "rāy angāḍeān vetā=the king goes through here"; "to mukhāveleān vetā=he goes before (*i. e.* through a place which is before)"; "poisleān vetā=goes through a distant place"; "tāntleān votz=go through that place", "āntleān votz=go through here" *etc.*; "tēpeñ, yepeñ votz=go through that, this (place)". See about the Adjective in -ntlo, p. 54.

As regards Adverbs, when is the derived Adjective in -lo to be used, when the derived Adjective in -tso? Some Adverbs have the corresponding Adjective in -tso, some in -lo; hence if the Adverb has the Adjective in -tso, this Adjective is to be used; if the Adverb has the Adjective in -lo, this second

Adjective is to be used. Very seldom or never an Adverb has two different corresponding Adjectives, *i. e.* in *-tso* and *-lo*. In the Chapter V. Part II. the derived Adjectives are given; the Adjectives in *-lo* are more frequent: I mean to say Adjectives derived from Adverbs of place.

With the Substantives, we might use, I think, also the pure Instrumental; *e. g.* "šerān" instead of "šerāntleān", although perhaps not so correctly. I think also that as to Adverbs, the rule given here should be observed also to express direction put under para. 6; *e. g.* "paṭleān votz = go behind."

8. The Instrumental is used also to express how much one thing is superior to another; *e. g.* "yeñ lugaṭ tea lugaṭ prās tīn vāriṇiñ lāmb = this cloth is three yards longer than that cloth." In this case we might use also the Dative or, still better, the Accusative.

9. If a Verb is in the Negative Necessary Mood with "nozo", then the *agent* or the person to whom something is impossible, must be put not in the pure Instrumental, but in the Instrumental of the derived Adjective in *-tso*; *e. g.* "bāvācān nozo = it is impossible to the brother"; "mojeān (*or* mojān) nozo = it is impossible to me".

This and the form under para. 7 are the forms of which I spoke in Part II. Ch. III. § 1. Observations 8, 9.

There are some Adverbs which express direction by themselves; *e. g.* "thāiñ = thither". These Adverbs may be used without any change, although we might also say "tāntleān" instead of "thāiñ"

### Exercise

Moja Dēvā, āveñ sārgācēr ani tuje mukār pātak kelān, bōgós, Sōmīa; tuzo pūt moṇunk makā favo niñ. Pāṭio, Devān tujeñ pātak bogāilān; yea mukār pātak sukoi. Monān kiteñ kārīzāi sompūrā rāunk? Sāmest vāstu ikuṇ, Jezu Kristātso paṭlāu kārīzāi. Tumiñ sāngā-nakāt; amōcān nozo; kiteāgai mojeār, Devān amkāñ ādhār dileār, sākāt vāstu tanṭāt. Sā-

krān rāvāzāigī? Tāneñ votzayet, tačeñ kām zāleñ. Naiñt<sup>1)</sup> sisār assā; anī lokāk vāit kārtā; kiteāk tumiñ tikā bānduken māriñāt? Bietātgi? Phālea aitārā ančeñ mostak yetolo,<sup>2)</sup> amiñ takā māñān kāpeizāi. Sipoñān Somia Jezu Kristāci kādval tālvārin papsilā, tantleñ rāgat anī udāk bāir sārleñ. Burgo kāinēo piden melo? Tāpān. Khāinēo dikān Goyiñ assā? Goyiñ Kođiālā būdgān assā. Kođiālboilāk votzunk yeā mārgān (or mārgār) votzāyetgi? Tāneñ votzāyet, yeneñ votzāyet; dōni Kođiālboilāk vortāt. Bombāi votzunk Goyāntleñāt votzāzāigī? Niñ, āgboñin niñ Bombāi pāvayēt. Ratnācēa Tāsildārātso sambal kitlēñ Rupoiñuiñ Kadrācēa Tāsildārācēa sambalā vorñ tsāñ assā mon āñ sārkeñ nēñeñ.

### § 5. First Locative

Usually the Grammarians of Indian languages do not distinguish between 1st and 2nd Locative; yet I was obliged, for the sake of distinction, to distinguish them, 1) because the termination is different, as every one knows, 2) because the meaning is different. As to the 2nd point, we may say that the fundamental meaning of the 1st Locative is *in* (not considering whether this *in* means on the surface) and *inside*; whereas the fundamental meaning of the 2nd Locative is *upon*. Yet it is true that in some cases, as to the meaning both cases can be used indifferently, because *extrema se tangunt*, or also sometimes the fundamental meaning does not appear clearly, as it happens also with some other cases.

The first Locative is used:

1. To show that a thing is in a place, as I said above; e. g. "to kuđānt assā—he is in the room". Yet, this is not always expressed by the Locative; for this may be also expressed by "thāñiñ" and "bitār". Though I cannot yet explain the exact difference between these three particles, I think we

<sup>1)</sup> Strictly speaking, we should write "naiñāt". Cf. p. 82. para. 3.

<sup>2)</sup> Although "mostak" grammatically is Nominative, the Verb is put in the Masculine Gender, because the meaning is Masculine.

might say perhaps thus: The first Locative means to be really in a true physical place, not considering expressly that the place is surrounded; it expresses also *inside*; "thāiñ" means more commonly a metaphorical place; *e.g.* "Dēvā thāiñ kitle zōñ assāt? = in God how many persons are there?" "kīmeñ thāiñ—in the soul" *etc.* "Bitār" is as the Latin *infra*; *e.g.* within two years the building will be finished = don vorsāñ bitār bāñdāp tirsāt"; "gārā bitār sāmāñdāñ assāgi? = at home is there peace?" Yet in many cases "bitār" and the 1st Locative can be used indifferently; hence it is impossible to establish a complete difference between these three manners. As already mentioned, -nt becomes -ñiñ in the Plural (see Part II. Ch. I.). I think, this -nt is just as in Kanarese ૐ which is not a word having a certain meaning by itself, but a pure termination to show place; this is one of the reasons, why I made of it a peculiar case.

2. The 1st Locative is used to show motion to a place; *e.g.* "to nāñāñt vetā = he goes to the village". Better, use the Dative.

3. It is used to show cause; *e.g.* "to monis tea piññt mélo = that man died of that illness". The Instrumental is better.

4. It shows time; *e.g.* "tea diññt = on that day".

### Exercise

Sāib gārā assāgi? Vōi, to kuññt assā. Tāntu kiteñ kārñtā? Yēk kāgād boreitā. Tūñ śērāñt<sup>1)</sup> vetāñgi? Āuñ atāñ votzāññā. Votāñt takā ulāp āilo. Kāñññā diññt Somi Jesu Krist yēā souññārāñt yetolo? Nīmāñā diññā. Yēk pātñāñ prāññit kelleññt, boñve sāñtos pāñtāt.

### § 6. Second Locative

The 2nd Locative seems to be the abbreviation of a longer expression, viz. of "voir=upon". If this "voir" is shortened into r, this r is joined in one word with the Noun. Though

<sup>1)</sup> Some say "īār" or "āyār" instead of "śār".

"voir" means chiefly upon, yet it is used in many cases in which the Original meaning disappears. This 2nd Locative is used:

1. To show relation of place (upon); *e. g.* "găđiāl mezār assā = the watch is on the table".

2. To show time in answer to the question "when"; *e. g.* "sānjer = in the evening (*Ital. sulla sera*)".

3. To show place, as in English *to* or *at*, the 2nd form of this Locative given in the Declension, is used; *e. g.* "mā-dringer vots = go to the nuns"; "dhu āvoiger assā = the daughter is in the house of the mother"; "amger = in our house"; "Tolager = in the house of Tola"; "kōnāger assā to? = in whose house is he?"

4. With the Verbs "believe, trust, hope" and similar others, the person in whom you believe etc. is put in the 2nd Locative; *e. g.* "Dēvācer patis = trust in God"; "Dēvācer sātmand = believe in God".

5. To show place, when we should use *in*, if a high place is meant, or the surface of a thing; *e. g.* "sūriār = in the sun" (*Latin in sole*); yet in this case, sometimes the 1st Locative may be also used; *e. g.* "souāsārānt = in the world".

6. To show manner; *e. g.* "tea tārār kār = do it in that way" or "tea jinsār kār".

7. In many Konkani expressions; *e. g.* "porječer rasvot-kāi kār = reign over the people".

8. To express "to be present at... or during..."; *e. g.* "misār ačēñ = to be at mass", "misār = during mass"; "kāmār assā = he is on duty".

9. This case seems to be used sometimes also in the meaning of "against"; *e. g.* "to mojer uleiā = he speaks against, me"; yet more frequently it is joined with "āđ = against"; *e. g.* "to mojer āđ-uleiā".

This 2nd Locative is used, I said, under 2, to show time; yet this is not the general way of expressing time, because the general rule is this: to the question "when", time is expressed a) by the pure stem, *e. g.* "āđrā = on Sunday";

5) by the Appositive, e. g. "aitār"; 6) by the stem of the Feminine Adjective Singular derived from the Noun, e. g. "aitārāṣ"; 7) by the 1st Locative. To the question "during what time", we use a) the stem with the Postposition "modēḥ=in the middle", e. g. "dīā modēḥ=during the day"; 8) the Adverbial phrase compounded of the Adjective and the Substantive "vāḥ=time" in the 2nd Locative; e. g. "rātō vāḥ=during night". To the question "within what time", a) the stem with the Postposition "bitār" is used, e. g. "tīa vorēḥ bitār=within three years"; 8) or the 1st Locative.

Sometimes the time is expressed by the Adjective, which agrees with a Substantive with which it seems not to have a strict relation of agreement; e. g. "lāṣeḥ aitārāṣ vāḥ kēḥ=he worked on Sunday, lit. he made work of Sunday".

### Exercise

Mezār lugaḥ gallāṅgi? Galtāḥ. Suriār kiteḥ assā moḥ, amkāḥ sārkeḥ kāḥnāḥ; zikpi mānis moḥtāt, suriār sūbār kātāḥ assāt. Kitleaḥ uorāṅcer amiḥ yēzāi? Dāṣparā yā sāṅjer. Amiḥ Devā karpā sāmāltāḥ moḥasār, Deu amger rātāḥ. Pātkiānger Deu rātāgi? Rātāḥ, puḥ iḥṭa bāri nīḥ. Tuzo pūṭy khāiḥ assā? To seireānger assā. Tāḥ khāiṅceā gārānt assāi? Āḥḥ Porbūger assāḥ, mozo bāu Kāmṭiger, moji boiḥ Nāikāger, moji māḥsi Šēṭiger, mozo sentar Šeṇḍiānger<sup>1</sup>. Somi Jezu Krist vāḥr kārtālo, teḥṭz jinsār tūḥ vāḥr kār ani asēḥ sompūrṇ zateloī. Zōkōḥ Jezu Kristāḥer sātṁāndināḥ, pātienāḥ ani tātso mōḥ kāriḥḥ, takā zārti zāḥn zāli.

### § 7. Original

This, as I said on p. 11, is a new Case *quoad vocem*, not entirely *quoad rem*; because it is what is called in Kanarese *crude state*, although the Konkani Original seems to be more extended and used much more than the Kanarese crude state (which is not a peculiar case); hence we can make of it a particular case. I see now that in the Mahrāṭṭi Grammar

<sup>1</sup> These five names: "Porbū (or Proby), Kāmōḥ, Šeḥ, Nāik, Šeṇḍi" are the names of five classes of persons; their original meaning seems to have been "lord, cultivator, merchant, warrior, writer". Even now the families are often called by these names.



the Original or crude state is included in the Vocative. As for me, I prefer to make a peculiar case; because the meaning is quite different from the meaning of the Vocative. If the same termination were a sufficient reason for making of two different cases only one case, then in Latin too we should make, *e.g.* of the Dative and Ablative Plural one case, because in all Latin Declensions the Dative and Ablative Plural have the same termination.

This case is used:

1. We may say with nearly all Postpositions, because, a few excepted, these are added to the stem, *i.e.* to the Original.

2. With the Comparatives, *i.e.* the Noun preceded by "prās, vorn" *etc.* is put in the Original; *e.g.* "mōṣāñ prās Dē-vāto mōg kūrīzāi = we must love God more than men".

3. Instead of the Genitive when this is not converted into an Adjective; *e.g.* "Dēvā kurpā = divine grace".

4. With compound words, *i.e.* if two Nouns are joined as one word, the governed Noun is usually put in the Original. See Part III. Chapter VI.

5. If many Nouns, which should be put in a certain case, come together, only the last is put in that case, the preceding Nouns are put or may be put in the Original (see p. 16, para. 9).

6. If a Proper Noun in an oblique case has an apposition, the first Noun is put in the Original (sometimes in the Nominative); *e.g.* "Loreṇsa (*or* Loreṇs) Sāibāk", or, seldom, "Sāibā (*or* Sāib) Loreṇsāk"; "Ankuāri (*or* Ankuār) Māriek"; "Kodjāla (*or* Kodjāl) šerānt"; but in the Nominative only "Loreṇs Sāib Kodjāl šer" *etc.* (see p. 39, note).

7. In some Konkani expressions, *e.g.* "gārā vōtz = go home", "gārā assā = (he) is at home" *etc.*

8. With the Nouns which imply a repetitive notion, *e.g.* "every month = moineā moineāk", "every year = vorsā vorsāk". In such cases the Noun is repeated just as with repetitive numerals, except that here the whole Noun is repeated and

the first time it is put in the Original, the second time in the Dative. If from these Nouns Adjectives are derived, the first Noun remains in the Original *e.g.* "moineă moineătso= monthly, of every month".

### *Exercise*

Romă šerănt adiă purviă Ćicero ani Ćezăr năvădle zăle. Dēvātsō mōg sāmestān vāstu prās molādig: duḡuā prās, greātkāye prās, bolāike prās, santōšā prās, nāzūk khāḡā prās (*above delicate food*) boro. Dēvā kulpā sāmestānk zāi. Aḡkuār Māri sārḡā ani sauḡsārāḡi rāḡi zāun vortautā. Kōḡ ḡārū assāḡi? Kōḡ nāḡ. Dēvā Putrāk sāmestāniā dīmbio ḡālīzāi, sārḡān, souḡsārān, yemkāḡdān. Ankuāri Māriek ḡabrielā boḡveān kābar āḡḡyā, tiḡe kusin Dēvā Putrā sāmḡāutolo moḡ. Arkanḡ<sup>1)</sup> St. Mingolik Saitānā kāḡe yek zūz assāḡlēn, povitrā pustākūnt sanglēā pārḡāḡe.

### § 8. Original Case, with "lagiḡ or kāḡe"

This is called in Tulu, *Communicative Case*; because it is chiefly used when we communicate with others. In Tulu it has a peculiar termination, joined in one word with the Noun. Hence in that language it may be called a peculiar case, but in Konkani it is not so. It is formed like the other kinds of Original (with Postpositions), of which I will speak hereafter, namely, by adding (not in one word) to the stem the above named Postpositions. Yet as it is very frequently used, I will say a few words about it separately. This Original followed by lagiḡ or kāḡe, which, for the sake of brevity, we may call Communicative, is used with Verbs meaning 1) to talk or to speak, 2) to ask, 3) to beseech, 4) to inquire, 5) to show relation to another, *e.g.* "my heart is not good with him", 6) to show possession of a thing, where we could substitute in Latin *apud* (see above). In all these

<sup>1)</sup> The pure Konkani word would be "mal-boḡve" or "āraḡ-boḡve".

cases the person, whom you ask etc. is put in the Communicative Case; yet sometimes the Dative might also be used. Examples "Dēvā lagiñ māg=pray God"; "moje kādeñ duḍḍa nāñ=I have no money"; "Mojeñ mon tāce thāñ borañ nāñ= my heart is not good towards him".

### Exercise

Dēvā lagiñ māg, ani to tukā tujā monāceo kuṣeo dādos kártolo. Khāñ khārentz suk molta moy souñsārāceañ monāññ kāde itzār nakā, tankañ kāññā dekuu. Sāng nakā "mojeñ mon tea monāñ kāde vāññ niñ; mātrā āññ tāce kāde uloināñ; tujāñ mon tukā photāññ; motint āññ kiteñ Somi Jozu Krist amce lagiñ monāñ moyun: "taje thāññ taja bāvā kāde kāññ asleār, tujā kāññik altārir soḍu, votzun bāvā kāde samādhāñ kār; mā-gir pāññi yeun, tujā kāññik Dēvāk beṭṭitoloi". Amāñ Pādri lagiñ sāktāñ amāññ pātkañ sāngleār, amkāñ Dēvā thāññ tanāceñ bogsāññ moyteceñ; āce āññāi, pātkañceñ bogsāññ meññāñ.

### § 9. Original Case followed by other Postpositions

This is just as the Communicative Case, namely, it is formed by adding, in a separate word, to the stem of the Noun, the Postposition required by the meaning; *e.g.* "Pātkiāñ pasun māg=pray for sinners"; "Dēvā viññānt uloi=speak about God" *etc.*

Here a large field would be open to explain the use of the Original followed by the different Postpositions; but this cannot be done for the present. Only I shall say in general, that the use of the different Originals with Postpositions is suggested, *quoad substantiam*, by the chief meaning of the Konkani Postpositions, although sometimes the knowledge of this chief meaning is not sufficient to know all the uses of the Postpositions; among those Postpositions, "thāññ" is one of the most difficult; hence I shall say a few words about the Original followed by "thāññ".

The chief meanings of "thāin" are *there* and *in*, as explained above (§ 5). Hence the Original with "thāin" is used

1. Chiefly to show the relation of one thing to another. But the Postpositions "kāde" and "lagiñ" are also used in this meaning; how can we then distinguish which Postposition is to be used? Perhaps in this way: When we could express in English that relation also by *in* or a similar word, then more frequently "thāin" is used; when we could express that relation more properly with the Dative or with the Latin *apud*, then more frequently "kāde or lagiñ" is used. Yet these three words are used sometimes promiscuously. Examples: "we have many duties towards God = Dēvā thāin amkāñ sābār kūide assāt"; "the children must show to their parents love, reverence, obedience = burgeñniñ apleañ āuvoi būpāñ thāiñ mōg, mān ani khaltepor dākeizāi".

2. It is used to show place, not material in the common meaning; e. g. "Dēvā thāiñ guṇāñcī sompūrṇai assā = in God there is fulness of perfections".

Now I should speak of the Vocative and Genitive: As to the Vocative, it does not present any serious difficulty; about the Genitive I speak in the article on Adjectives, for the reason explained more than once.

Somebody might think it not well done to have eliminated the Genitive, which exists also in Mahrāṣṭi and in Kanarese.

But what use is there in keeping this case, if we can eliminate it? Perhaps the reasons which we have for Konkani do not hold good for Mahrāṣṭi and Kanarese. Are perhaps the cases which remain too few? That we can eliminate the Genitive, nobody who considers the matter, will deny (see p. 11). Moreover I had a peculiar reason to eliminate, i. e. the great number of the other cases.

Again, somebody might think that one case which exists also in Kanarese and in Mahrāṣṭi has been omitted, i. e. the Ablative, which should express the source whence any thing proceeds, and would correspond to the Kanarese termination ದೇವಯೋಗ (deveyinōga) and to the Mahrāṣṭi देव, देव.

I answer that we have no necessity to introduce this case in Konkani; because the Kanarese and Mahrāṣṭi Ablative can be expressed either by some case of the derived Adjective in "-tlo or -le" (see pp. 64, 120 etc.), or by the Original followed by "thān = from", or by a similar Postposition.

But somebody might insist by saying: Just what you have put as Instrumental of the Adjective in "-tlo" should be considered as Ablative,

I answer: If you wish to have it as Ablative, you may keep it; as for me, I see three good reasons for not considering "nilo" as a peculiar case: first, it follows the rules of the Adjectives, mostly at least; moreover considering that "nilo" as an Adjective, its construction is not so difficult; whereas in the other case it is almost inexplicable; finally, also without this Ablative, we have cases more than enough, if not to overwhelm the mind, at least to make the Konkani Declensions somewhat difficult; so let us avoid at least the cases which are not absolutely necessary.

### Exercise

Nimāṇo diṣ pānṇea adīñ sabbār khupa zāteleo molabār ani buiñṇer. Dēvā hujir amiñ kiteñ? Kāiñ nāñ. Atāñ tukā boreñ zāleñ; yeā fuḍe patak kārnakā, tukā kīñ tẓāñ vāit zāinasaeñ. Yeā fuḍe to kiteñ kartolo? To vetolo. Sikkāt karṇeo vāstu kaleā uprānt, amiñ sāngiññ: upkārāk pādānūtullo sākor amiñ. Votzun losāññ bāipāt kār (*learn by heart*); taḍe māgir inām tukā diviet. Gādiegārā, atāñ gādie patleān rāu. Rakāñ voir sabbār sukoiñ gāyan kārtāt (*sing*), ani Dēvāk argāñ ditāt. St. Pedruḍe Igārjeḍe dārṇi ponda ani yek buiñtli Igārṇ assā; thāiñ sabbār navāḍleāñ monṣānṇeo kuḍi isou kāṇeitāt. Vāḍilānu, tumḍe khāl asleāññi zātan kāṇeyā; kiteāk moleār, tumiñ Dēvāk tanṇeñ lēk dīzāñ. Somi Jezu Krist kursa taḷa tlo pāuṭi poḍlo. Patak sorpa bāri tuje pōis<sup>r</sup> kār, ani tukā Dēvāḍeñ āṣṭrvād pānteḷeā. Dēvā thāiñ tēg zoṇ assāt. Būvānu, ātmea pasun kiteñ kārtāt? Kuḍiñi lakṣā kāṇeitāt, titz puṇ ātmeāñi kāṇeitātgi? Kurpe bitār mortāt, to sārgār vetāt; mahā pāt-kānt mortāt, to yemkaṇḍānt vetāt. Igārje bāir votzun, Dēvāḍe aikālleñ utar viṣārnakāt; puṇ taḍe pārmāṇe tẓālā. Zo-kōṇ Jezu Kristā sangatā luanāñ to simpḍaitā. Zo-kōṇ Dēvā sār-silo vingāḍ zatā, to apleāñ dūsmānāṇṇea gulāmpoḅānt poḍtā. Sāmeṣtāñ pasun rāzār kārīññ. Mogalā Jezuts, Dēvā Bāpā lagiñ māg. Ankuāri Mārie, amāñ pāpiñ kātir vinoti kār atāñ, ani amḍeā morṇāḍe kālīñ. Moje pasun yeā vadālak āvāmb zālo: makā dārīānt uḍeyā. Jeruzaleā molleñ ṣer kainḍeā dikāñ assā? Koḍiāla baḍgā aṣṭamti (*north-west*) dikāñ assā. Bombāi thāun Europ pāriant kitle kōs (*miles*) assāt? Mojāñ sārkeñ sāngunk nozo: āgbōṭin poināk sumār

vis dīs lagtāt; puṇ pōinācēā veļār sābār pāuṭi tāruñ rāutā, drāštāntāk (*e. g.*): Aden ani Portesaid molleauṭ bāndrañ kāḷo (*maritime towns*). Pātkāu vorviā Dēvāk ākmān zatā, ātmeāk sārg antartā; ani sābār yēr dāgḍ yetāt. Pātak ādarn soukāsai molleā bādḷāk (*or suāter*) tzurtzure ani kāṣṭ; ani khānt melṭā. Gārjo šivāi aitārā vāur kāruuk nozo. Amčar āḍ yeunčea kārīt (*or šivāi*) Somiā Jezu Kristātsō paṭlān kāruuk nozo.

(*Here I add a few examples of Postpositions which govern the Nominative or Dative. See Chapter on Postpositions.*) Kārt (*master*) gārā assāgi? Yedoḷ moṇāsār yeun-āṣṭ. Tuxo khā-vānd (*lord, master*) dhā uorañ thāun tīn vorañ pāriānt kiteñ kārtā? Makū gottunāṣ. Ani tīn uorañ dārn pānz pāriānt kiteñ kārīā moṇ tukā kalṭāgi? Ānā kārī nēpāñ. Hangā thāun gār-pāriyānt ani kitlēñ zūit? Yēk ulō, Sāibānu (*a call, i. e. as far as the voice reaches*). Sārāṭān (*by carriage*) Igāre moṇasār vōtzayetgi? Nāiñ, bābā: pāivāṭen tzālazāi. Bāpai putrāk virōdh assolo, putrū bāpāk porto. Zo-kūṇ apleā bāvuk porto tzaltā, to Dēvātsō sārkeñ mōg kārināṣ. Sāstrāc āḍ uleina-kā: ani apleā peleāk virōdh tzāl nakā.

## Art. II. Adjectives

### § 1. Adjectives in General

Generally speaking we may say that the Adjective is very frequently used, though there are not many original Adjectives. A general rule might be perhaps as follows:

Whenever a word does not express a substance, but affirms or denies only a quality or a similar thing of another, the Konkani language prefers to use the Adjective in -tso, -tāl, -tālē, or -lo, -li, -lē, though in our European languages another part of speech is used. Hence the Adjective is used.

1. To express the Genitive; for, the Genitive expresses something of the governing Noun; *e. g.* "bāpācēñ gār = the house of the father", the words "of the father" answer to the question "what father?"

2. To show origin; hence usually the Adverbs of place or time are converted into Adjectives, if they are used to explain in some way the Nouns; *e. g.* "this man is of here"; in this example the Adverb "of here" is like an Adjective of "this man" hence the Adverb is changed into Adjective "vo monis hangātso"; or, to speak more simply, if we have in English the Adverb preceded by "of", in Konkani we make an Adjective of it, adding -tso, -āi, -tēñ, or -lo, -li, -lēñ, which, of course, must agree with its Noun, according to the general rule. There may be some exceptions to this rule.

3. Some other Adverbs or adverbial phrases, or a Noun with a Preposition are often translated in Konkani by an Adjective, if they are an explanation of some Nouns. Thus "aitārātso vāur = work on Sunday, servile work"; "duareāntso rāg = anger against others". In both examples the Nouns with the Preposition are like Adjectives, though not grammatically. Yet we could say also: "aitārā vāur kār = work on Sunday".

4. Adjectives are used in many elliptical sentences; for, they qualify a Noun not expressed. Thus "rātē = during night", here "velār = in time" is understood; "soncārācē = on Saturday", here too "velār or dīs = day" is understood.

5. The Adjectives in -tso, -tāl, -tēñ, (usually the Nenter Singular) are used in sentences corresponding to the Latin *consulis est providere reipublicae, hominis est errare*; *e. g.* "tzukcēñ monšācēñ, puṇ pātākānt rāuncēñ kotepoṇācēñ = to fail is human, to persevere in sin is wicked".

6. The Adjective (or Genitive) is used also often to show the material out of which a thing is made; *e. g.* "mātietsō = of earth, earthen".

7. The Genitive or Adjective is used when in Konkani the Verb is compounded of a Verb and a Substantive and, translating it literally, we should put the Substantive, which is the direct object of the Verb, in the Genitive; *e. g.* "I explain the doctrine", "explain = vīvor sāng, *lit.* say explanation";

hence we should say: "I say the explanation of the doctrine = *dotoruitso vivor sangtān*"; yet this rule is often not observed by common people.

8. The Adjective is used when some Pronoun or Adverb is followed by the Particle "*bāri=as*", Latin *instar*; as this Konkani Particle usually is not joined to Adverbs or Pronouns, the Adverb and Pronoun are changed into an Adjective; e. g. "*ādlea bāri = as before*"; "*amēe bāri = as to us*".

9. Instead of the corresponding Noun, see p. 15, para. 3.

10. With the Adjective "*sārko*" and the like; e. g. "*tače sārko = similar to that*". Yet we may also say "*takā sārko*", especially if it means "similar to him"; but "*Dēvā-sārko*" is more common than "*Dēvāče sārko*".

In all these cases more commonly the Adjective in *-tso* is used, seldom the Adjective in *-lo*. Yet properly speaking, there is some difference between these two Adjectives. The 1st has the meaning of the above explained cases, the 2nd in *-lo* seems to express, we may say, a local quality or, more clearly, the Adjective in *-lo* seems to be a contraction of a whole sentence which shows the place of a thing; e. g. "the men who are in the world"; the whole sentence "who are in the world" is like an Adjective of "men", showing the place in which they are. Hence the whole phrase may be expressed with one Adjective in *-lo* added to the 1st Locative. Thus we get "*saunāsārāntle mānis*." Yet sometimes this could also be expressed, although seldom, by the Adjective in *-tso* or by translating literally the whole phrase. Nay, sometimes we meet still bolder contractions; as we have seen two Postpositions joined together (see p. 153, n. 6), so we might form similar Adjectives; but they are not in common use.

*Remarks:* a) We have seen that often our Adverbs are expressed in Konkani by Adjectives. Sometimes just the contrary happens, viz. our Adjectives are expressed by Adverbs. This is the case, when our Adjective is a predicate as in "*homo est*



*mortalis*" and we might change it into an Adverb without any detriment to the meaning, then, I say, in Konkani the Adverb with the Gerund in *un* may be used; *e.g.* "be firm = *tirzāun rāu = lit.* remain constantly".

δ) The Genitive follows the rules of the Adjectives, keeping, however, some signs of a Noun especially in some points of the concord. The first sign is this: a Pronoun which refers to a preceding Noun converted into the Adjective, follows the Gender of that Noun, although regularly it should follow the Gender of the Noun with which that Adjectival Genitive agrees; *e.g.* "...*et memorari Testamenti sui Sancti quod juravit* (Luc. i. 73) = *ani pārmāgātsō ugḍās kārunk jeñ tāneñ ... keleñ*". The 2nd sign can be found on page 52, para. 1. The 3rd sign is to be found in the construction or *collocatio verborum*; because the Genitive converted into an Adjective is indeed placed before its Noun, at least usually and in the common cases; yet if there are other Adjectives belonging to the same Noun, more frequently it is put before them, as if it were a Noun; *e.g.* "a sign of charity = *mogātso yēk gurti, lit.* charitable a sign"; whereas we would say "a charitable sign". So also "*Dēvāciñ bhou vortīñ dēpiñ* = the very sublime gifts of God, *lit.* the Divine very sublime gifts". I need not say that although the Konkani Genitive grammatically can be considered for the sake of facilitating its construction as an Adjective, as to the meaning it may differ from common Adjectives, as in the above first example, there is some difference in English between "a charitable sign" and "a sign of charity"; yet in Konkani the same word and the same construction can be used in both cases. This little difference as to the meaning may be a reason for distinguishing the Genitive-Adjectives or Adjectival Genitives from the other Adjectives, but cannot be a reason for making of it a peculiar case with the only advantage of making, I may say, an inexplicable and imaginary case.

## § 2. Adjectives in Particular

In the first place we should speak of the Genitive-Adjectives; but as they have nearly the same construction as the common Adjectives and are in some way general, so we have put them in the preceding paragraph. Those which I am going to speak of in para. 1, are also in some way general, yet they present some peculiar difficulty; hence we can speak of them here.

### 1. *Adjectives derived from Postposition*

This point which has been touched upon (pp. 64, 153, n. 5) must be now particularly explained, although it is contained in the above general rule. An easy, although not very scientific, rule may be this: A Postposition is changed into the corresponding Adjective wherever the Adjective can be substituted without detriment to the meaning; e.g. "who among you has stolen my watch?" Here we may change, not in English but in our mind, that *among* into an Adjective of *who*; hence we say "tunče bitārleān kūpeā moji gādīāl tzorīyā?" See their construction on page 199, para. 8.

More scientifically we may express the same thing as follows: When a Postposition with its governed word explains like an Adjective, some Noun etc., this Postposition with the governed word is converted into an Adjective.

When is the Postposition with its governed Noun to be considered as such an Adjective? This is the difficult and practical point. From many examples which I considered, I think we can draw this rule, which alone is sufficient for the right use of this kind of Adjectives in the common cases: the Postposition can be changed into the corresponding Adjective, whenever this Adjective could be resolved into a relative sentence. This relative sentence would consist usually as follows: the Relative Pronoun which refers to the Noun affected by that Postposition-Adjective, the Verb "to be" in the tense required by the meaning, the Noun governed by the

Postposition, finally the Postposition itself. Examples will explain what I now said. There are some cases which seem not to be explained enough by this rule; yet I think it holds good for all cases, although not always very clearly. Examples: "go before me"; here we must say "mukār", not "mukāvelo", because we cannot resolve "mukāvelo" into a relative sentence. If we said "mukāvelo votz" the meaning would be: "you who are before me (to the relative sentence!) go"; "who among you can suffer everlasting pains?" Here we can use "bitārlo", because we can resolve that "bitārlo" into a relative sentence, i. e. "which man, who is among you, can" etc. = *kōṇ tumcō bitārlo sasnācē kaṣṭ soṣit?* Now I put some other examples to show the application of the rule; the reader himself will make the application. "The birds are singing upon the trees = *sukniñ rukañ voir gāyān kārtāt*"; "let the man come down from the tree = *to māñis rukā voilo deundi*"; "the men in this place are frugal = *yoā gāvāntle māñis hāl-tān khātāt*"; "in this place there are many learned men = *yeā gāvānt sūbār sikpi māñis assāt*"; "put a hurdle before the window = *zanelā mukār yēk izāi gāl*"; "that hurdle before the window prevents light = *zanelā mukāveli izāi uzuāḍ kāḍtā*"; "come after me = *moje pāṭi ye*"; "he who comes after me shall come before = *moje pāṭlo mukār yeundi*"; "he came down from the mountain = *perrotā voilo deuñlo* (he who was upon the mountain)"; "go away, O devil, from that man = *teā mon-šā voilo votz, bātā*".

When the Adjective in *-ntlo*, instead of the Adjective in *-lo* or *-so*, must be used, can be known from § III. p. 54 etc. Again, when the form *-ntleān* (Instrumental) must be used, can be known from § 4, para. 7, p. 212 etc. By the above explanation also the construction of these Adjectives has been facilitated.

For further understanding of this rule see page 171, para. 4. Something more about this point will be said perhaps in Art. VI.

Remark that not all Postpositions, *e.g.* "thāun", have a corresponding Adjective commonly used; then necessarily the pure Postpositions must be used. A similar thing happens with the Adverb. See derived Adjectives in Part II Chapter V.

Remark finally that the use of the pure Postposition instead of the Adjective seems also allowed, although perhaps not so correctly and so elegantly.

## 2. *Adjectives corresponding to the Latin Adjectives in...bilis*

The touchstone, we may say, of a Konkani scholar is the right use of the Adjectives corresponding to the English *divisible, impermeable, inflammatory* and the like, and to the Latin Adjectives in...*bilis*. In Part III. Ch. V. their derivation has been explained, *i.e.* by "sārko". Yet sometimes this "sārko" does not suit, or we get too long words especially in the negative form. Then we may use other forms, *i.e.* the Participial Adjectives in -so; *e.g.* instead of "riganāñ-sārko=impenetrable", we may say "riganāñ-so". This Participle has not been given in Part II; yet it is also used, and has nearly the same meaning as "riganāñ-sārko". We must not confound this -so with the quasi-diminutive -so, although the spelling is the same. Moreover we may use the Gerundive in -tso (affirmative) and "-tsonlā" (negative); but the meaning is not entirely the same; the meaning of these Adjectives is best rendered by the Latin Gerundives; *e.g.* *amandus, non amandus*=to be loved, not to be loved". Another way, which, although very elegant, is rather long and not so easy, is to use the Participial Adjectives of the Potential or Necessary Mood. They are formed as I have indicated on pp. 127, 173, *note*. Their meaning corresponds to the tense to which they belong; *e.g.* "kāriyet assolo=which might be done"; "kārizāi assolo=which is to be done"; "sātmandunk nozo assolo=incredible" *etc.* Yet sometimes it is better to resolve such long Adjectives into Verbs in a finite mood as common people usually do.

### 3. *Quasi-diminutive Adjectives*

Another kind of difficult Adjectives are the dubitative, the diminutive and the like. These have sometimes a proper word; yet mostly the quasi-diminutive *-so* must be added to them (see Part III. Ch. II.); e. g. "improbable" may be expressed in many cases by "sātmandunk nozoso": "sātmand = believe", "sātmandunk nozo = is incredible", "sātmandunk nozo-so = approaching to be incredible"; "doyo = white", "doyoso = appearing to be white (gray)" etc.; "boro = good", "boroso = somewhat good, or apparently good".

### 4. *Adjectives corresponding to the Latin instar.*

Another kind of Adjectives difficult to translate are those which correspond to the English *as* or to the Latin *instar*; e. g. "he is as a lion". The best way is to use the Particle "hāri = *instar*", preceded by the governed word; yet I have heard also Adjectives formed from "bāri", i. e. "bāriso". So they say "sivā bāriso mānis = a man like a lion". I need not say that such Adjectives are not popular. Distinguish this "bāriso" from "bārit" which is used to form some other Adjectives of different meaning; e. g. "fālabārit = fertile", from "fāl = fruit" and "bārit": "bāriso" comes from "bāri" and the *quasi-diminutive* "so". We may remark here what has been omitted in Chapter V. that some Adjectives are formed also by adding *-al*; e. g. "it = fertility", "itāl = fertile"; and not only by *-est* (see p. 171, n. 3) but also by *-ist* or only *-st*, and by some other termination.

### 5. *Verbal Adjectives*

Rather strange Adjectives are those which etymologically are Verbs, but are used as Adjectives. I mention here these two Adjectives: "yēnāñ zalo = he refused (to come), *lit.* he became 'I do not come'." Here "yēnāñ" is used according to the meaning as an Adjective. So also: "Taṇiñ kāñ zāp diunk-

nozo zali = they could not answer any thing, *lit.* they became incapable of giving any answer". Both Adjectives seem to be indeclinable.

### 6. *Complex Adjectives.*

Sometimes a whole sentence takes the place of an Adjective; this happens chiefly with the Participial sentences. About this later on.

### 7. *Participial Adjectives*

Here the Participial Adjectives can be mentioned; but we must be very careful in the use of them, because out of the Participial sentences, they can be seldom used properly.

### 8. *Numeral Adjectives*

Although about the Numeral Adjectives many things should be said, I must limit myself to say these few things.

a) As to the declension, it is true that all may take "añ" in the oblique cases, if joined to a Noun (see p. 61, para. 3); yet they can take sometimes also "i". So we find "dōniñ, tiñiñ, čariñ" *etc.*; e. g. "čariñ vāreāntleān = from the four winds" *etc.* Sometimes they seem to prefer i instead of a in the oblique cases; this happens especially if they are not joined to Nouns.

b) The number "dhā = ten" is often taken in an indefinite meaning; hence "dhā-zoñ = committee, *lit.* ten persons".

c) Distinguish between "sāt" and "sāṭ", the first is not cerebral; moreover it seems to be pronounced not so slowly as "sāṭ".

d) The vowel ǣ of sā (6) is short, but pronounced slowly. This and the preceding example show that there are really two ǣ and two ā, as stated on page 191. If perhaps these two examples are not sufficient to persuade my reader, he must know that there are many other examples, clearer than these two.

e) Some pronounce the vowel ǣ after u for 29, 39, *etc.* The full form would be really "yēkupeñ tiñ" *etc.*, and seems also to be better, as hinted on page 60, although in the list of the numerals that ǣ by chance has been omitted in 29.

9. *Comparative and Superlative*

Here I will put some difficult cases. If two Adjectives are compared, the common rule is not suitable; *e. g.* "he is more holy than learned", we should say according to the common rule: "zaṇteā prās bhāgivot", or "zaṇteācāki prās bhāgivot"; but this is not used; we must change the sentence in some way: I say "some" because there are many ways; so the above example may be rendered thus: "kitlo zaṇtoḡi, taṇeāki bhāgivot" = *lit.* how much he is learned, above that holy"; or "to zaṇtoi, puṇ tsād bhāgivot" = *lit.* he is learned indeed, but more holy". In a similar way, if we have the comparative of inferiority of Adjectives, we may translate it, changing the sentence somewhat. The comparative of equality is best rendered by "kitlo—titlo = as much—as much"; *e. g.* "he is as much learned as holy = kitlo zaṇto titlo bhāgivot".

The English "too much" is expressed with "tzād" (pronounce nearly "tzāād"); *e. g.* "that is too much = yeñ tzād". This word is used especially with the comparatives of a form somewhat different from the ordinary one, when, namely the thing in which one term is compared with the other is not expressed but understood; *e. g.* "A. is more than B. = A. B. vorn tzād". I heard, as far as I remember, this "tzād" used, although the comparative has a common form, just as we would use "more", and as "ādik" is sometimes used (see p. 65, δ). The same word "tzād" is used to express the English "too long, too short, too bad *etc.*" = tzād lāmb, tzād moṭro, tzād vāñ.

Another not easy mode of forming the comparative is to use "ani". The first meaning of "ani" is "and"; yet in some sentences it seems to mean "more"; or we may suppose its meaning to be this; because its construction is as if its meaning were "more". It is used especially when the terms of comparison are not distinctly expressed; *e. g.* "there is something more (than you believe) *etc.*" = "ani kāi assā, *lit.* = there is also something". It corresponds to the Latin *et* which in some

cases means *etiam* or *adhuc* and may be used in a similar way to the Konkani "ani". In one word, the construction of "ani" is similar to the Latin construction of *et* when it has the above meaning.

Another form of the comparative compounded of this "ani" is "aniki". Etymologically it seems to be derived from "ani" and "-ki" used sometimes instead of "vorn" or "prās" (see p. 65). Its meaning seems to be that of an Adjective, which in itself is comparative and corresponds to the English "some more"; *e. g.* "aniki utrañ moṇ = say some words more". We might render it in Latin thus: *adhuc supra (ea quae dixisti) verba dic*. It is indeclinable.

As to the Superlative I mention here the mode of expressing such a degree by repeating the same Adjective; *e. g.* "boro boro = very good", (the first Adjective is pronounced with pathos), which mode is used also with Nouns, as in Hebrew.

Among the modes of strengthening the superlative and comparative, I mention here only *a*) "sārivin = without comparison", *e. g.* "sārivin boro = incomparably good"; *b*) "voir = above", *e. g.* "deki voir = *lit.* above example", or "so high that he cannot be imitated, *or* inimitable"; *c*) "tzād = much", *e. g.* "tačo prās tzād budhivānt = he is much wiser than he"; and *d*) "jiv soḍṇ = *lit.* giving up life", *e. g.* "jiv soḍṇ khānūtso = eating very much". This last mode is often used, but rather with Verbs and Verbal Adjectives, for animate objects, and in certain sentences only.

### Exercise

O mānis hangātsogī pārki? O mānis hangātsō niñ; zaleāri, hangāci bhāē tzālti uleitā. To mānis khāiñ thāun āilo? To Ritan šerāntlo āilo. Ritan šer khāiñcea gāvānt assā? Kālpāṇa mollea jilleānt. Pāusāce veļār (*or* pāusānt) lok kostāt, gimā-  
čēā veļār pik luntāt. Tujeñ kām kiteñ, burgeā? Mojeñ kām siunčeñ. Disātso sāmbaļ kitlo? Čār aṇe kāl, Sāibānu; kāsṭān



yeā vorviš mojeā burgeānk postāā. Hālt nastanāā khāunčēā monzātičēā; mitmerin khāunčēā monšāčēā. Yeā aidān kassa-leā? Yeā aidān mātīčēā; teā bangārāčēā. Tumče bitorlo kōp yemkapdāntso uzo sošit? Somi Jezu Krist sārgā voilo deušlo. Bāpai apleān burgeān lagšilo pois sārlo. Kamsārā vorviš Den yeke jinsiā ātmeā voilo šaitānāk sēdaitā. Sāme-stāntso<sup>1)</sup> mōg kārizāi, sāmešt mānis amče bān dekun. Dusreāntso rūg aileār, Somia Jezu Kristāče kāšē niāi ani tači dēk kaņe.

## Art. III. Pronouns

### § 1. Pronouns in General

1. All Personal and Relative Pronouns add one *a* to the *k* by which the Dative and Accusative of Nouns are formed.

2. In the Pronouns the Accusative is more frequently equal to the Dative, although used sometimes for inanimate things. (*Cf.* pp. 12, 17, *etc.*)

3. The Original does not exist pure; what has been put in Part II, Ch. III. as Original followed by Postpositions, is not the pure but the derived Original, *i. e.* of the corresponding Adjectives. Yet in the Pronouns of the 3rd Person and in the Relative Pronouns and in some others too a kind of pure Original occurs; but it is not commonly used except when followed by some Postpositions; hence we can say that the pure Original does not exist; the Original followed by Postpositions exists in some Pronouns; in some others the derived Original is used.

### § 2. Pronouns in Particular

#### 1. *Personal Pronouns*

a) The Personal Pronouns usually are not omitted, if they

<sup>1)</sup> If the Adjective or Participle is used as a Pronoun, it takes the termination "*-āso*" of the Genitive or Adjective as a Noun; this takes place although the Adjective itself be derived by the addition of "*-āso*", then it takes this termination twice; *e. g.* "khricāto river = programme".

are the subject of a sentence, except in some peculiar cases, *e. g.* in some interrogative sentences, *etc.*

b) Among the Pronouns only "ăuñ" seems to have two roots, one in the Nominative, Instrumental and perhaps Vocative, the other in the other cases. Compare its declension.

c) The Personal Pronouns are used when in English the derived Adjectives would be used as in this and similar sentences: "my head is turning" = makā mātēñ guvntā = to me head is turning". Yet we may use also the Adjective.

d) The Pronoun o of the third person, or Demonstrative Pronoun, if you like to call it so, must be used besides, to fix the attention chiefly when it is joined to the Relative Pronoun, as in this and similar sentences: this is the man whose house is burnt = to mănīs zăčēñ gār lāsleñó, *lit.* that man whose house burnt, is this". Here that "to" seems to be only a kind of article; hence we could translate also thus "the man whose house burnt, is this". About this "to" remark that it seems to be used sometimes really as determinate article; *e. g.* "ăuñ vortautāñ to khāro gouli = I am the good shepherd".

The Adjectives derived from the Personal Pronouns, chiefly those of the 3rd Person, have been explained in Part II. Ch. III. Here only remark that the table on p. 74 gives the combinations only of one or mostly of two (as Masculine and Neuter are equal), derived Possessive Adjectives, and even these are incomplete, because by chance the Singular "tantso, tantī, tančēñ" have been omitted, as you may see from p. 73 in which "tantso" is given. Besides those combinations of the Masculine (and Neuter, equal to the Masculine) Gender there are as many combinations of the Feminine "titso" which is put on the same page 73. Further from the Proximate Pronoun o, i, yeñ, are derived "atso, ači, ačēñ" (from o, yeñ) and "itso, iči, ičēñ" (from i); each of these two derived Adjectives has the same combinations as "tatso"; consequently altogether we have 48 (if not 60) combinations, and these are not only theoretical but also practical. Yet if we keep in our mind the rule given

on p. 74, the great number of combinations will not overwhelm our mind, but only show the fulness of the Konkani language, called by some, poor and good for nothing.

Now I give some examples to show the application of this rule: "This is my mother; her love towards me is very great = *i moji māi, itso mōg bhou vōd*"; "this is my father, his name is Peter = *uo mozo bāpui, ačēñ nūñ Pedra*"; "this is my brother, his age is 20 years = *uo mozo bāu, ači pirāi vīs vorsāñ*"; "those men are my friends, their house is far = *te moje išt, tančēñ gār pois*" etc.

## 2. Relative Pronouns

A peculiar and distinct explanation would be required for the Relative Pronouns; yet the most difficult things about them are connected with the Participles; hence for the sake of brevity we will speak of them more distinctly later on. For the present let us say only a few words. First, instead of the Relative Pronoun 1) the corresponding Participle, as in Latin, or 2) the Demonstrative "tātso" is used, or 3) the Relative Pronoun is simply omitted; this last case takes place especially in correlative sentences. Examples: "he who commits evil, hates his own soul = *vāišt kārtso mānis aplo ūtmo kaṇṭaltā*" = in Latin "*Faciens malum odit animam suam*"; or according to the third way we may say: "*vāišt kārtā, to aplo ūtmo kaṇṭaltā = išt*, (he who) commits evil, that (man) hates his own soul". This "kārtā to" is that Participle of which I said (Part II., Ch. III., Art I. § 2.) that it is not a true Participle. The second manner cannot be used in the above example, but only in this and similar sentences: "the tree, the roots of which are long, is very large = *ruk tačīñ pāḷāñ lāmb, bhou vōd*". In the 3rd case, the construction is as if the Relative Pronoun had not been omitted: this is the most simple and exact rule for using the 3rd mode.

As for me I think that this substitution of the Demonstrative to the Relative is only a popular way in order to avoid a less obvious construction, as

happens in our languages, when common people speak. Hence it seems more correct to avoid this mode of substitution.

In order to explain more distinctly this difficult point, let us add a few observations.

a) If in sentences in which Demonstrative and Relative Pronouns occur connected, we use the true Participle, then, in the second part it is not required to use "to"; e. g. "pātāk kārtolo appāk kaṇṭaltā = he who commits sin hates himself"; yet, I think, we might also use it. With "zo-kōṇ = whosoever", we must use the corresponding "to"; e. g. "zo-kōṇ pātāk kārtā, to appāk kaṇṭaltā".

b) Though it is quite according to the nature of the Konkani language to omit the Relative Pronoun, yet the sentences are sometimes so complicated that we do not know how to change them into participial expressions; then it is better to keep the Relative Pronoun. On the contrary, sometimes the Demonstrative Pronoun is omitted and not the Relative Pronoun, as in this and similar sentences: "That which you say is true = jeñ montai, khāreñ", as in Latin "*quod dicis (id) verum est*". Again, we may use the Relative Pronoun, but then in the correlative sentences, the Latin construction is preferred (*qui-is*), viz. put first the Relative, then the Demonstrative Pronoun. But here too, sometimes the sentences are so complicated or so arranged, that it is difficult to put the Relative Pronoun first. In such a case, keep that construction which is more natural and clearer; e. g. "tāñ to zo yeuñtso assā, zāun vortautāigi? = *an es tu is qui venturus est?* are you he who is to come?" Remark also that the Demonstrative Pronoun can be put at the end, although its Verb be put in the beginning and separated from it; e. g. "jeñ taveñ deveñ assā, teñ dī"; or "dī taveñ deveñ assā teñ = give what you owe".

c) In such connected sentences the two connected Pronouns may be in different cases, i. e. the Relative may be in one case, and the Demonstrative Pronoun in another case; and even in this case the Relative Pronoun may be omitted,

though it be accompanied by a Preposition; *e.g.* "to gelo mārōg bero=the road on which he went, is good". "Buddhi prākāśāk pāule gādie appāk Dēvāk betailo=the moment in which he came to the use of reason, he offered himself to God".

About these Relative Pronouns remark that they are to be found in many other forms, although somewhat modified; but the fundamental form and meaning always remain; *e.g.* from zo the Adverb "zāin" is formed, which means "where, in the place in which"; "zāin āuñ vetāñ, thāin tumā yeunk nozo=*non potestis venire quo ego vado*=you cannot come where I am going". This "zāin" may be used also instead of the 1st Locative "zantu"; *e.g.* "poļeyā to zāgo zāin takā gālo=see the place in which they have put him". Again from zo is formed "zosso", Correlative Pronoun, meaning "as", Lat. *qualis*, which Pronoun has a suspensive meaning, *i. e.* it requires a Correlative Pronoun. Hence it appears that the sentence in which the Relative Pronoun in its original or derived form occurs, must be a secondary or dependent one; this is the principle which may guide us in the use of this Relative Pronoun.

What has been said about the Adjectives derived from the Personal Pronouns, must be applied, *servata proportione*, to the Adjective derived from zo; here we have at least 24 combinations.

### 3. Correlative Pronouns

As some of these Pronouns are intimately connected with the Relative Pronouns, a few things about them necessarily have been said in the preceding para.; here they must be explained more distinctly.

First of all let us explain the distinction of these Pronouns into Proximate and Remote Pronouns, which distinction is to be applied also to some other Pronouns. This distinction springs from the difference between o and to hinted at

on p. 74, *π.*; "o" means "this, close by"; "to" means "that, far", absolutely or relatively; so also the derived Pronouns or Adjectives. An application of this rule is to be found on page 82; "itlo=as much", *i. e.* when the term of comparison is close by, hence "as much (as this)", "titlo=as much"; *i. e.* when the term of comparison is far, hence "as much (as that)"; of course, the term of comparison is not always expressed, then we must consider the meaning; *e. g.* keeping in my hand some coins, if I say of another, that he has as many coins, I must say: "takā itliā nāniā assāt"; if another has the coins, with which I compare those of a third person, I should say: "takā titliā nāniā assāt". This distinction is well-grounded and certain; yet common people often do not observe it, and we hear "titlots ugđās assā = that is all what I remember". The same thing must be said of "asso—tasso, yedo—tedo" *etc.*

As the word itself shows, these Pronouns are connected each other, so that where one is, the other too must be. But this must be understood thus, *i. e.* when they are used as Correlative, because some at least of these Pronouns can be used also absolutely (see p. 83, *π.* 2). Moreover one of the Pronouns can be understood, *e. g.* "to sangtā tāssettē zāleñ = it happened just as he says"; the full sentence would be: "kāsseñ to sangtā tāssettē zāleñ". Nay sometimes both Pronouns are omitted; *e. g.* "āuñ zapañ sangleñ = I have said what I know". Generally, only the first of the Correlative Pronouns can be omitted, or both are used; the omission of both Pronouns is wrong.

a) "Kosso—tasso"<sup>1)</sup> correspond to the Latin *tālis qualis*, or *quemadmodum ita*, or *sicut... ita*; *e. g.* "as he came so he went=kosso ailo, tasso gelo". If "kosso—tasso" refer to a Noun,

<sup>1)</sup> According to the Khasaru we should write "koso, taso". Farther, some people pronounce "kālī, kālī" in the Feminine and Neuter. This pronunciation is not common even among educated people; moreover according to the general rule (see Part III. Ch. VIII.) it seems better "kālī, kālī". Finally "o" is changed int "ā"; "kālī, kālī", *etc.* (See Part III. Ch. VIII.)

showing some quality etc., they are often changed into "kās-solo—tāssolo, *i. e.* into the derived Adjective, but used in the same way; *e. g.* "as life so death = kāsāli jini tāssāleñ mōra".

Both "kosso" and "tasso" can be used also absolutely; then "kosso" corresponds often to "how", (see its concord above in Ch. I.) and "tasso" means "such or in that way". They can be used in the Nenter Gender too and then they are a kind of Adverbs; so "tasseñ = in that way". The Proximate Pronoun of "tasso", is "asso"; and the Proximate Adverb is "āssōñ".

δ) "Zosso (zāssi, zāsseñ)—tasso". The 2nd is the same as the Correlative of "kosso" (*v. supra*); the first is derived from "zo"; consequently the meaning is: "in which way... in that way". Here properly we should say: "in that way... in which"; but in Konkani the Latin construction is preferred, *viz.* to put first the Relative Pronoun *qui—iis, qualis—talis*. This "zosso" can be replaced by "kosso" with nearly the same meaning, except that "kosso" seems to indicate more expressly some quality or a similar thing, whereas "zosso" expresses directly the connexion between two things; *e. g.* "zosso ailoi, tasso vōtz = *ist.* in which way you came on that go"; "kosso ailoi, tasso vōtz = as you came in the very state go". Moreover "zosso" cannot be used absolutely (see above).

As to the construction of "zosso—tasso", the same things said about the construction of "kosso—tasso", p. 198, must be applied to these Pronouns too. This construction cannot be fully understood before explaining the construction of the Verbs. Here let us put only some examples "zāsseñ bāpān makā dhadlā, tāsseñ āuñ tamkāñ dhadlāñ = as the Father sent me, so I send you"; "zāsseñ zāglāñēñ bāir sārta udientī thāun ani dišti podtā āstamti pāriant, tāssents zateleñ yepēñ māsāteā putrūñēñ = as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of Man be.

c) "Kitlo—itlo" (*proximate*), or "kitlo—titlo" (*remote*) correspond to "how much... how many", not in quantity but in

number, as in Latin *quot tot*; but it differs from the Latin, because it can be used also in the Singular. Yet some use this "kitle" also in the meaning of "how much", of quantity, in Latin *quantum*. Both "kitle" and "itile" or "titlo" can be used also absolutely; e.g. "kitleñ = how much?" Further they may be joined to a Noun; e.g. "kitli pirāi = how great age?"

d) The Pronouns which express the Latin *quantus tantus* are "kedo...yedo", (*proximate*), and "kedo...tedo" (*remote*) = "as great...as great". Yet some express the same meaning also by adding "vōđ = great", or some other Adjective, declining this "kedo" according to the Gender; so they say: "kedo vōđ, kedi vōđ, kedeñ vōđ = *quantus, quanta, quantum*"; "kedo sobit = how nice". This manner is similar to the Latin *quam magnus*. From "kedo" the Adverbs "kedođ = how long time (perhaps shortened from "kedo vėl)", "keda vėla, or kedaļa = when"; from "tedo" the Adverb "teda vėla" or shortened "tedaļa = then, at that time" are derived. To all these Adverbs the Indefinite i can be added (or ai); e.g. "keda vėlai = at any time", etc.

e) "Zo...to" has been already explained.

In the first member or *πρότερος* of correlative sentences the Particle "gi" can be used. (See p. 103, para. 2.)

#### 4. Pronoun "Apun"

This Pronoun refers to the person who speaks etc. Properly it is a Pronoun of the 3rd Person, although sometimes used also for the 2nd and 1st Person. The derived Adjective "aplo" should be used as in Latin *suus*, in English "own"; yet not seldom "tasso" is used instead of "aplo". I think that this is not quite correct; at least I do not see any reason to justify this use.

Among the forms hinted at, but not given, on p. 77, here I mention "āpāpint" or emphatic "āpāpints"; e.g. "Dėu āpāpints assolo = God was in Himself", as we see in the common catechism.



### 5. Interrogative Pronouns

a) "Kiteñ". This Pronoun besides the meanings given in Part II. has also the meaning "that which", as in Latin *quod*; e.g. "kiteñ moñtai, khäreñ niñ = what you say is not true". It is used in the same way as the Latin *quod*; the demonstrative Pronoun *teñ* correlative to "kiteñ", is not absolutely required, but it is better to use it (see p. 289); e.g. "kiteñ moñtai teñ (or yeff) khäreñ niñ". This "kiteñ" is used sometimes instead of "kaintso = which"; e.g. "tufeñ nāuñ kiteñ = what is your name?" "akā kiteñ moñtāt = how do you call this?" But *vice versa* the Adjectives are used instead of Interrogative Pronouns sometimes; e.g. "kāssāleñ = how, lit. which?"

b) There are two or three Interrogative Pronouns or Adjectives which are very similar; these are "khāiñtso, kontso, kōñto": "khāiñtso" may mean either "of what quality" (from 'khaiñ = what') or "of what origin" (from 'khāiñ' = where), the context must decide; "kontso" is derived from "kōñ"; hence it means *which* almost in the same meaning as "kōñ". More frequently this "kontso" is used when the question is about few things, e.g. "in which hand do you feel pain? = kontso hāt dukāt?" If the question is about many, "kōñto" could be used; yet this difference is not strictly observed. This "kōñto" literally means "who that?"

Examples to show the difference between these Adjectives: "What kind of bread do you like? that coming from A or that coming from B? = khāiñtso upō tukā rutztā?" "what kind of man is he (good or bad)? = khāiñtso mānis to?" "which person of the most Holy Trinity became man = kontso zoñ mānis zālo?" "which man (who) is he who came? = āilo mānis kōñto?"

### 6. Indefinite Pronouns

First, there seems to be some difference between the Indefinite Nouns formed by doubling the first syllable and

those formed by *i*. The first are rather distributive, the others are indeterminate; *e.g.* "yeyēk mānis yēundi = let each man come"; "koesoloi mānis yēundi = let any man come". Again, both seem to differ from "kaiñ"; "kaiñ" means "something"; this fundamental meaning is kept also when it is used as an indeterminate Pronoun; *e.g.* "Dēvāk kaiñ pātak lagūtgi? = may perhaps something of sin be attached to God?" "Dēvāk kaiñ pātak laganāñ = to God no sin is attached". Perhaps the Particle "kaiñ" might be called dubitative in questioning, emphatic in answering. It corresponds to the Latin *num* or *an* and to *prorsus*; to the English "any" and "at all" ("not, nothing"), to the German "*irgend*" and "*gar*". If we keep in view the derivation and original meaning of these Pronouns and Adjectives, we may succeed in using them correctly.

From the examples given, it appears that these Pronouns can be joined also to Nouns, and thus be used as Adjectives. Strictly speaking, some Pronouns, if used as Adjectives, should change their form somewhat; *e.g.* "yēklo" Pronoun; "yēk" Adjectives; yet I have heard "yēklo" used as Adjective also.

### Exercise

Kurpek ād vetā, to soukāsāi bogināñ. Mānis začēñ kaliz sadeñ nāñ, Devāk mānuenāñ. Youñtso assā, to āilogi? To mānis kōñkui soukāsāyen rāvenk soñināñ: to sūktānk dostā. Šastrāk sāma kaiñ moñ Sabathā-dis yekā piđevontāk boreñ kārčēñ (Luk. xiv, 3.)? Pharisevāñ bitār yekleñ, šastrā-zāpāran, vitzārleñ Jezu lāgiñ: Mēstri, sāmārtitso vođlo upades kōñ to? Ruk khāñ<sup>1)</sup> pođtāgi, thāñ rautā. Kōñanki tankleñ-nāñ Somia Jezu Kristāk utrānt sūmpođāunk. Rāyāñ lek geunk suru kārtaš, hāđlo tačo lāgiñ yekleñk, zapeñ takā deve zatale dhā hazār talent. Jēzun poļeun gouji ji kārtašo vhaspi mānis ani yer lōk, sangleñ: Vāt sođā; čeduñ morunk-uñ:

<sup>1)</sup> "Khāñ and thāñ" are two Correlative Adverbs which follow the rules of the Correlative Pronouns.

ani te takā bepārveān hasle. Vāurādi zo piņņeāk lāglo zāun  
assā, grestātso zāināñ. Yēk pāuli Rupoistso kedo vāņto?  
Yēk pāuli Rupoistso ātvo vāņto<sup>1)</sup>. Māi sōpeānt,<sup>2)</sup> vis<sup>3)</sup> tarker  
Kōdiāl nīli; mojea bāvān tikā pāucili.

## Art. IV. Verbs

### A. Verbs in General

#### § 1. Tenses and Moods

##### I. Indicative Mood

It is in most frequent use, even in many cases in which in Latin the Subjunctive is used, as we shall see in the explanation of the tenses.

1. *Present*. It is used and has the same meaning as in our languages, except that it is very often used for the Future a) to show a very near future thing, b) to show the certainty of a future action, c) to show a future thing connected with our present resolution, e.g. instead of saying "I am resolved to do so", they say, "I do..."; again, to the question "will he come?" they answer "yetā—he comes"; to the question: "will you do it?" they answer "kārtāñ—I do". Moreover it is used in the *oratio obliqua* instead of the Imperfect or other tense; e.g. "yetāñ moņ taneñ sāngleñ—he said that he would come". This point will be explained more distinctly later on. Other cases in which the Present may be used for the Future, e.g. the historical present are as in Latin.

2. *Imperfect*. This tense is used generally as the Latin *amabam* or as the English "I was loving", yet not so often, as

<sup>1)</sup> This is the easiest way of expressing the fractions, i.e. to join the required Numeral Adjective to "vāņto=portion"; so we get "kīvo vāņto= $\frac{1}{2}$ ", "dhāvo vāņto= $\frac{1}{3}$ ", "sōdāvo vāņto= $\frac{1}{4}$ " etc.

<sup>2)</sup> A month corresponding nearly to our September. See Appendix to the Dictionary.

<sup>3)</sup> To express the date the cardinal numbers are used.

in Latin; for, sometimes, the Past is substituted. Besides, while we use in Latin very often the Imperfect to show time, *e.g.* *cum regnaret Servius Tullius... quando ipse ambulabat...*; in these and similar examples, the Konkani language prefers to use the Participle with "velār=in time", or the Gerund in "-anañ", although it can be used also in the Imperfect with "kāñ=when"; *e.g.* "when Tippu-Sultan was reigning = Tipu-Sultān rāsvot kārtanañ", or "Tipu-Sultān rāsvot kārtāā velār", or "kāñ Tipu-Sultān rāsvot kārtālo".

3. *Past.* This tense is used like the Latin *amavi*, as this "*amavi*" is translated by the English Past (for, *amavi* is expressed by: "I loved, and I have loved"); moreover it is used in some cases in which we should use the Imperfect; *e.g.* "to ghāt zāñ assolo=he was (*erat*) strong".

4. *Perfect.* It is expressed by the Latin "*amavi*", as this is expressed by the English "I have loved". It seems to be used, especially when it expresses a time entirely passed; *e.g.* "last year I went to Bombay=golea versānt āñ Bombāi gelāñ".

5. *Past Perfect.* In Latin *amaveram*. This tense properly expresses a time past, compared to another past time. As such it is rare; because *a)* when this tense is governed by a Conjunction (when, after...), it is translated by the Participle; *b)* sometimes the simple Perfect is used; but, on the other hand, sometimes this tense, perhaps not quite correctly, seems to be used instead of the Perfect; *e.g.* "tāñ apleñ kām kāruñ natqleñ=he has not performed his work". Again, sometimes it is used for the Imperfect, "to nidqlo=he was sleeping". As emphatic, viz. as an Emphatic Perfect, it is often used; and this seems the most common meaning of this tense.

Let us try to give a better explanation of the three last tenses. Although Past, Perfect and Past Perfect are very near as to their meaning, for which reason sometimes they are used promiscuously, yet in some cases we must distin-

guish them, and use them not promiscuously. As far as I could learn from many examples considered in this minute and difficult point, this difference is made in Konkani: Past is used to show a past thing which does not any more continue; Perfect shows a past thing which in some way still continues, or at least, it is unknown whether it ended; if two past things are considered, expressly or implicitly, of which one is anterior to the other, the Past Perfect is used, although in English the Perfect or Past perhaps would be used. Examples: "Yesterday I wrote a letter=kāl āuveñ kagad boreileñ". If we say: "boreilāñ", it would implicitly show something which still continues; e.g. "up to this I did not get any answer". "Where is your brother? = tuzo bāu khāñ assā?" "he is gone to Bombay (and is still there) = to Bombāi gelā"; "Antony died three years ago=Anton tīn vorsāñ adiñ melā"; "yesterday I walked three hours, to-day two hours=āuñ kāl tīn uorañ tsalyllōñ, āz dōn uorañ tsalloñ".

Although this seems to be the difference between these tenses, we cannot pretend to explain all cases according to this rule or to have it observed by all.

6. *1st Future Absolute.* It is used a) to show a future thing, without any doubt; b) yet sometimes it seems to be used also for an uncertain future event, chiefly if it was considered at a particular past time about to happen; e.g. "hariyekā kṣāṇa amkāñ bñ distaleñ to moruñ moṇ or mortolo moṇ = we were every moment afraid that he would die". Yet to show a doubtful future the Contingent or the Potential Future (see below) is commonly used, viz. the Future in an or in. c) It is used also in this and similar sentences: "Why should he run? = kiteāk dāuntolo?" although such sentences might be expressed also by the Necessary Mood; e.g. "kiteāk dāvazāi?" or also by the Infinitive as in Italian "*perche correre?*" = kiteāk dāunḍeñ?" d) It may be used also to show not a future thing, but a potentiality; e.g. "he has no teeth, how can he bite? = takā dānt nānt, koseo sābtolo?" yet, here, it would be better

to use the Potential Mood. *e*) Finally it is used to express aim or purpose instead of the Supine; *e. g.* "zârtâr âuă favote jînsiă sângtoloă ani tumiă băktien aikateleăt, devăci kurpa apkăfi zăi = for me to speak properly and for you to hear with devotion, is required the grace of God". This last mode is not very common, although it seems to be elegant.

7. 2nd Future or Past Future: in Latin, *e. g.* *vocavero*. This tense is seldom used; for, if the Latin 2nd Future is preceded by some particle, the Participle is used; moreover the 1st Future is often used instead of the 2nd. If, however, it is required, the Potential Future (in -ân or -in) is used by many; yet see p. 119, para. 9, from which we can understand that "nidtoă asoloă" can be considered as the 2nd Absolute Future, "nidlo astolo or nidun astolo" as the 2nd Contingent Future; whereas "nidăn" seems to be an incorrect form of the 2nd Future. Moreover a periphrastic 2nd Future often occurs, corresponding to the Latin; *e. g.* *si fecerit omnia quas praecepta, sunt vitam vivet* = to upadēs sambaļăt zajeăr, jîp jietolo": *i. e.* the Future Potential joined to the Conditional of "zată", *lit.* "if it happens (that) he will keep the commandments" *etc.* Hereby its construction is also known. It seems chiefly used with a Future preceded by "if," about this later on.

## II. Imperative Mood

This Mood is used not only to command, but also 1) to inquire, to consult, *e. g.* "amiă kiteă kăriăn? = what can we do?" 2) to exhort, *e. g.* "răzăr kăriăn = let us pray".

Pay attention to the difference between the 1st and 2nd Person Plural, *i. e.* the 1st Person is "nasal", as usual, the 2nd is not "nasal". The 2nd form of the 2nd Person Plural is used only in some cases. The form in *a* may be always used.

Many forms of Imperative have been given in Part II. The first form is more common in the really imperative meaning, except the 1st Person "-ungi" which does not often occur.

The 2nd form in “-aṇ” is rather permissive, optative, and benedictive, or rather it expresses also Imperative, but mixed with the Benedictive, Permissive and Optative Mood (the Benedictive which is put by Max Müller in Sanskrit, may be considered as contained in the Optative); if nothing of Imperative is expressed by the Verb, then it is only Optative or Subjunctive which has the same form. The 3rd form, periphrastic, cannot be used promiscuously, because it seems to express some permanent thing; we may see whether in English or Latin we could use that periphrastic form; then we may, usually, employ it also in Konkani; so we cannot say: “*fias transiens* = become crossing (e.g. the river)”. The last form expresses not only command but necessity: therefore it cannot be used indifferently, we may employ the plan just now suggested.

### III. Optative Mood

As hinted above, the meaning of this mood implies not only desire, but also blessing etc. Consequently in Konkani there is no necessity to distinguish Optative from Benedictive with Max Müller. By this we do not mean that whenever desire or blessing is expressed, the Optative Mood must always be used; often the Indicative or some other Mood may be used; e.g. “*makā nidunk khuṣi assā* = I am willing to sleep”.

Only three tenses have been given, because usually those tenses are sufficient. If some other tense be required, it will be not difficult to find out from the given forms of the paradigm, a suitable one to express this other tense. The Future Optative may be expressed by the Imperfect; yet in our European languages also a pure Future Optative is not commonly found. That “*boreṇ*” or “*puro*” put in the paradigm, is not necessarily to be used, but can be used in the Imperfect and Past, as strengthening the meaning; or rather, it expresses explicitly what by omitting those words, would be implicit; “*assālleṇ*” can be omitted as usually.

#### IV. Subjunctive Mood

As in this Mood many tenses are contained, which differ considerably one from the other, and on the other hand I do not wish to introduce new moods, without necessity, so it is somewhat difficult to speak of this Mood generally. Hence I will speak of each tense in particular.

1. *Present.* It is very seldom used as a pure Subjunctive (often as Optative), yet sometimes it occurs a) like a permissive Verb; e. g. "buk mezār gāluū = he may put the book on the table"; b) to consult or to ask "āuū kiteñ kāruū? = what can I do? = *quid faciam?*" It coincides almost with the Imperative, or we may say that what has been given as Imperative is, strictly speaking, rather Subjunctive. The Latin Subjunctive, as in the sentence "*qui possum scire* = how can I know it", may be expressed by the Absolute Infinitive, sometimes, "āuveñ kāsēñ zāṇa zānuēñ?"

2. *Pure Imperfect*, as in Latin *indigebamus gratia Dei ut faceremus bonum*. First remark that on p. 109 the 3rd Person Plural has been omitted which however has been put at p. 90. Remark moreover that the s of the termination, is to be pronounced not as ts, but as a pure s. It occurs very seldom, and only in this meaning, as in the above example, viz. to show aim. In reading, I remember to have found it about three times. It seems to have only two persons in the Singular and one in the Plural, but three terminations for the three genders. What is to be done, if another Person occurs? Another Person can very seldom occur, because this tense, in Transitive Verbs, has a passive meaning. Yet, if it occurs at least in Neuter Verbs, I heard the given terminations of the 3rd Person are suitable also for the 2nd Person; at all events we can use another tense, e. g. the Supine. I have not heard the other persons used, i. e. 2nd Singular and 1st and 2nd Plural; hence I could not put them down, in order not to invent a language; by seeking more exactly, we may perhaps find them. I must, however, add that I



tried, by asking, to find whether the other Persons in of etc. could be used; but from the answers which I received, it seems that they are not used. Common people do not use this form; books do not exist, at least in such quantity as to throw sufficient light; hence it is not so easy to determine this point. If we find a difficulty in this tense, we may use some other tense for it, *e.g.* the Supine.

Besides the given form of this tense, another occurs sometimes; *i.e.* instead of adding “-soñ” *etc.* “-sārkoñ” is added, modifying this “-sārkoñ” in the same way as “-soñ”.

Let us now give some examples to explain this tense: “Jesus Christ sent the Holy Ghost in order to enable the Apostles to preach the Gospel all over the world = Jezu Kristān Spirita Sāntāk daḍlā Apostolānk Ēvanjel sāglea souñsārānt pārgāt karisso”; “I give you a prize in order to encourage you to learn = āuñ tukā yāk inām ditāñ, sūkunk tukā dhāirivont kārisso”; “the father gives a punishment to the daughter in order that she may become good = bāpui davek šikšā ditā, tikā bori kārissi”.

Though I have used this tense also in the negative form, yet, I think, this is not so often used, and instead of it, the Supine Negative might be used; *e.g.* “āuñ tukā šikšā ditāñ, pātākūnt portun poḍauñāñ zāunk = I give you punishment in order that you may not fall again”.

3. *Past, Perfect, Past Perfect.* A special form for them does not exist. I will show in the Appendix how they can be expressed. For the present it is enough to know, that very often the Indicative or the Participle or the Gerund are used in their place.

4. *1st Conditional.* Latin *si facerem*. In general, the Conditional form is most largely used; because it is used not only when we should use the conditional, but in many other cases too, provided the meaning does not forbid it. This tense does not only express the Latin *si facerem, si fecisset*, but also any tense preceded by “*si = si vis*” *etc.*, though on the

other hand not always is a tense preceded by *si* to be translated by the Conditional in “-leār.” Hence as many English tenses have not their corresponding tenses in Konkani, the Conditional is one means of supplying the apparent deficiency in some way; e.g. “you should go to the church every day”; this “should go” has no exactly corresponding tense in Konkani; hence we may express it by the Conditional thus: “*tuveñ hāriyēk dīs Igārjent geleār bhōu boreñ* = *hī*, if you were to go every day to the Church, this would be very good”. Yet there are other modes of translating such sentences. This 1st Conditional therefore is used, a) as I have just now said; b) sometimes to show time (though perhaps not quite correctly), instead of the Gerund in “-anañ”; c) sometimes it expresses desire, but then it is Optative; d) common people use sometimes the 1st Conditional instead of the 2nd Conditional; but this is wrong.

*Remarks.* a) There are at least three forms for expressing this Conditional, viz. 1) the termination “-leār”; 2) “zārtār = if”, with the Contingent Future, e.g. “zārtār to aikat = if he learnt” (see the distinct explanation of “zārtār” in Art. VII.); 3) “pokšek = in case that...”; it is used like a Postposition, i. e. joined to the Participle; e.g. “pātak aḍarlelea pokšek = in case that sin should be committed”. “Pokšek” is the Dative of “pokša = side”.

b) Sometimes the termination “-leār” takes *au i* at the end: then the meaning is “*although*”. Instead of this *i*, “zāritār” may be used with the Contingent Future.

c) The first part of the Negative form should be conjugated as the Negative Present Indicative: “nidanāñ zaleār, nidanāñ zaleār” etc., although common people do not conjugate it. See below § 2.

5. *2nd Conditional.* Many things said about the 1st Conditional can be applied to the 2nd Conditional. Instead of it we may use “zārtār” with the Past Perfect; to express “*although*”, *i* is added to the 2nd part, or “zāritār” (zāritāri) is used with the Past Perfect; e.g. “*širūp tukā, Korozāim, šir-*

rāp tukā, Bethsaida; kiteāk zārtār tumče thāiñ zallyo-tāssālyo podredig kārnyo Tyrus ani Sidon mullea šexānt zallyo, te bhou tēmpa adiñ prāčitačēñ vāstur ani gobor gālñ prāčit ādārunk pānte assalle = woe to thee, Chorazim, woe to thee, Bethsaida, for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes". (Matthew xi. 21.)

6. *1st Conditionatum*, in Latin the 2nd part of this sentence, *si diligeres Deum, servares ejus mandata*. In Greek it is called *ἐξῆκαστος*. I call it *Conditionatum*, because it expresses what would happen, if a condition be fulfilled (as in Theology *Conditionata*). See page 120, para. 11, about the exact form of the 1st Conditionatum, and its meaning.

Though the regular and usual Conditionatum is as given in the paradigm, yet sometimes it is allowed by the meaning, to use also the Present or the Future in its place; in such a case it seems that in the *ἐξῆκαστος* the form in "leār" is not properly used; the Present or some other tense, as the meaning requires, should be used instead of "leār"; e.g. "zārtār tuñ Dēvāče kufie pārmāṇo tẓāltai, tukā santōs mēltā = if you walk according to the will of God, you will find joy".

7. *Past or 2nd Conditionatum*. First observe that by accident the more common form of it in "-tolo" given in § 2, has been omitted in § 4. Then see page 120 for the exact form and different meanings.

The tenses of the Conditional and Conditionatum, strictly speaking, should form a peculiar Mood.

## V. Potential Mood

This Mood, as distinct from other Moods, does not exist in many languages; its meaning is expressed by some other Mood or with circumlocations. In Konkani we must distinguish this Mood, because it has peculiar terminations, at least in the principal form ("iyet"). I find this Mood also in the Kanarese Grammar by Hodson, although this author compre-

hends under such a name also what I call Necessary Mood. I do not see this Mood in the Tulu Grammar or in the Grammar of the Mahrätti language which should have, as some think, great similarity with Konkani. The fact is that Mahrätti might have had great similarity in former times; now many things are different, and we cannot make objections against some rules of this Grammar by saying that in Mahrätti the things are not so. I must however add that in Mahrätti there are Potential Verbs, derived from a simple Verb by the addition of ञ to denote possibility.

After these introductory remarks, consider, that although in the paradigm (p. 110 etc.) in some forms the neuter of "assā" has been given, sometimes the context may require another Gender; e. g. "assolo" instead of "asspleñ". Remark further, that this Mood is varied in many different ways, which can be hardly reduced to rules. The given forms are only the most common and even these are formed by some in a different way.

1. This Mood is used to indicate a) whether a thing is allowed, b) whether there is probability that a thing will be done, c) whether there is power (*potentia physica*) to do something. To indicate the first meaning, more commonly the first form in "-iyet" is used; to indicate the second meaning, the same first form in "-iyet" is used, or often also the third form; to indicate the third meaning, more commonly the second form with "tanktā or tank assā" is used. This must be understood of the affirmative form. For the negative, in the first meaning, "-naye" is used, or often also "nozo"; in the second "nozo", in the third "tankanāñ". As regards the Future Potential a distinct explanation is required; for it is of very frequent use. This Future in an (or in) is used a) to show a future thing, but with some doubt, e. g. if I ask, "is such a thing found in the bazār"? If there is some probability of finding it, they answer: "melat=it will be probably found". On the contrary, if they are certain to find such a thing, they

answer: "meļtā" or "meļteleñ". So, if seeing a sick man we say: "to mortelo" we mean to say: all signs of approaching death are there. If we say: "morat", we mean to say: "I do not see certain signs of approaching death, yet he may die". *δ*) This future is used also to express these and similar English phrases: "I should like to ask you = āuñ tujeñ lagiñ itsāran", you might perhaps say: "tumiñ sangāt".

2. With the Potential Mood a kind of periphrastic conjugation takes place by adding the Verb "assā" in the required tenses to the form in "-iyet"; *e. g.* "poleiyet assalleñ = it was to be seen". And again the same form of Potential prefixed to some Participles, becomes an Adjective corresponding to the Latin Adjectives in *-ibilis*; *e. g.* "poleiyet assalleo västu = res visibiles", *i. e.* exposed to the sight of all, or which are worthy to be seen. About this see below.

## VI. Necessary Mood

This Mood is not put in the Kanarese, Tulu and Mahrätti Grammars, which I have seen; yet its meaning occurs in all languages; why, therefore, introduce this new Mood? I answer: because it seemed to be as necessary, as I thought the Original and the 2nd Locative are, which are not to be found in Kanarese and Mahrätti. I must, however, acknowledge that, strictly speaking, we might perhaps have avoided this new Mood by saying that its meaning is expressed by adding "zāi" to some other tense of the Verb, or by using the periphrastic conjugation, as in Latin *necesse est ut faciam, faciendum est etc.* I preferred to make a special tense; because *α*) the union of "zāi" with the Verb seems to be not only an apposition, but a real composition. It is true that the termination "zāi" does not change, and another peculiar termination does not occur; yet the first reason *probat nimis*, because it would prove also that the Potential Mood is not a peculiar Mood, which nobody will grant; the second reason proves only that not all tenses or forms of this Mood are

peculiar to this Mood; and I grant that if no peculiar termination would occur, I would not have introduced this new Mood.

b) The Necessary Mood renders this part of Grammar much easier and clearer. This reason must be joined to the first reason in order to have its strength. You will perhaps say: *non sunt multiplicanda entia sine necessitate*. In this matter a great utility can be considered as *quaedam necessitas*; moreover, although this could not be called *necessitas*, why must be prohibited *multiplicare modos cum magna utilitate*? All philosophers say that *ex duobus bonis melius est eligendum vel eligi potest*. At all events, *in dubiis libertas*; you are allowed, as for you, to eliminate this Mood, which is not absolutely required.

After these introductory remarks, a few words about its use.

1. The necessity expressed by this Mood may be of any kind, *i. e.* moral (obligation), or physical, or of every day life, not regarding obligation; consequently it can be used whenever some kind of necessity is to be expressed, although such a necessity be concealed by different expressions of other languages; it corresponds to the Latin *debes*, *neccesse est*, *convenit*, *expedit*, and to many other similar expressions. It is used moreover, joined to the Conditional of "zatā", to express sentences like this: "if you wish to go to heaven, keep the commandments = sārgār votsazāi zalcār, sambaḷ upadēs". Here two notions are expressed at the same time: first, the conditional notion, then the necessity of doing this and that, in order to obtain what is expressed by the Conditional.

2. The use of the different forms of Necessary Mood is understood by the translation of each form given in the paradigm. Only you must remark that this Mood is managed in so many various and elegant ways as to render it impossible to give all the different combinations or to reduce them to certain rules; practice will teach you; yet something will be said hereafter. The given forms are the fundamental forms only.

3. "Zāi", which expresses necessity in general, has no conjugation not only when it is used alone, but also when it is joined to another Verb. If this "zāi" is used to express necessity in general, the other tenses may be formed by adding the corresponding tenses of "zatā" to "zāi"; e.g. "makā zāi zateleñ = I shall be in need of. . ." (see p. 136, § 7, para. 4). Its construction is regular, viz. the thing which is necessary is put in the Nominative, the person to whom it is necessary in the Dative, just as if the literal meaning were: "it is necessary". In the Negative form the root is different, for the reason shown in the conjugation. This "zāi" is often pronounced "jāi"; some say also "jō"; but this pronunciation seems to be vulgar.

4. Not all tenses of this Mood are used. Hence what is to be done if we require such tenses? I think, that the periphrastic conjugation may help us to supply those deficient tenses.

### VII. Infinitive Mood

This Mood, along with the Gerunds and Participles, presents many difficulties.

1. *Absolute*. This mood has two forms, viz. either "-tso, (-čē, -čēñ)" or "-antso, -nači, -ančēñ" (see pp. 92, 121, para. 14). It is used a) absolutely to express the meaning of the Verb: we would say in Latin *ē legere, ē scribere*; b) like the Gerund in dī of the Latin: *voluntas discendi*; c) for the Future (see p. 246, para. 6); d) for the Subjunctive (see p. 249, para. 1). In the a) case it agrees with its object; e.g. "to read a book = yēk pustak vātčēñ"; "to beat a beast = yēk monzūt mārči"; "to do a work = yēk kām kārčēñ". In the b) case it agrees with the Noun governing this Genitive. If this Infinitive has moreover an object, the Infinitive may agree with the object or with the Noun governing the Genitive, e.g. "sārgār vetči khuši = the desire of going to heaven"; "yeñ kām kārčēñ khuši = the wish of doing this work", or "yeñ kām kārči khuši". Yet see p. 201, para. 13. The four pre-

ceding cases are easy and more or less used also by common people. The two following cases are somewhat high and elegant. *e)* The Absolute Infinitive is used for the Present in descriptions, as in Latin the Historical Infinitive; *e.g.* "tapeñ sakālinčēñ ani sānječēñ rāzār kārčēñ bhōu aprup; tapeñ sakrament kāngeunčēñ bhōu upēñ = he recites (recite) his morning and evening prayers very seldom; he receives (receive) the sacraments very little (seldom)". Yet we could explain this example literally also in this way: his reciting prayers (is) very rare" *etc.*; then this Infinitive would not be used for the Present: the former explanation however is more natural; *f)* it is used, as in Latin the Accusative with Infinitive, *e.g.* "khāinčea-i māñsān tuje lagiñ māgēi tukā gārz nāñ mōñ, yea vorviñ amiñ sātmandtāuñ tuñ āilāi mōñ; Dēvā lagso = thou needest not that any man should ask thee, by this we believe that thou earnest forth from God". Remark that "māgēi" agrees with "gārz", although it is in a different sentence. In these cases, the subject of the Infinitive is more frequently put in the Instrumental, although the Verb be Neuter. In the cases *e)* and *f)* it seems to be not only more frequent, but also usual to put the subject in the Instrumental; this point will be explained more distinctly below. As regards the construction of the Instrumental with the Infinitive, the rule is the same as in Latin, *i.e.* the subject is put in the Instrumental, the Verb in the Absolute Infinitive; if there be some Noun by which this Infinitive is governed, as in the above example, it agrees with that Noun; else it is put in the Neuter. No Past Infinitive is in use, as we shall see below. *g)* It is used in the Dative instead of the Supine; because the Dative is used also to express purpose; but then as to the meaning it is rather the Supine: "Dēvān amkāñ rātsleāt āntso ātmō bačāu kārūčēk = God has created us to save our soul". Yet in similar sentences, generally speaking, it is better to use the Supine, or the Participle with "pāsvot".

Remark *a)* that the Absolute Infinitive having a declina-



ble form can be not only conjugated but also declined; i. e. put e. g. in the Dative just as Nouns, if according to the general rules one or the other case is required (see p. 123, para. 10 and *akōi*); e. g. "boreunčesk lāi = *līf.* apply to write (cause to write). Remark *b*) that in some cases it may be used promiscuously with the Supine, even in some of the cases stated above; e. g. "morunk makā khuši assā, or morēi makā khuši assā = I wish to die". Remark finally *c*) that the *a*) case comprehends also the Verbal Nouns as stated at page 168, l. 8, *a fine*.

The Absolute Infinitive, as regards the form, is the same as the Participle Future, the Gerundive etc.; hence the context must decide. Somebody might perhaps reduce all forms in "-*tao*" to one; for the sake of distinction we are allowed to keep them separate.

2. *Supine*. *a*) The chief meaning of the Supine is to show purpose or aim and corresponds to the Latin Supine in *um* and to the forms with "*ut* = in order that". *b*) Yet sometimes it is used also to show an implicit aim, i. e. when in Latin we should use neither the Supine nor *ut*, there being however the notion of some aim implied in the sentence; e. g. "do you like to go? = votzunk tukā khušig?" *c*) Finally it may be used sometimes for the Absolute Infinitive, although no aim seems to be expressed; e. g. "peleš<sup>ts</sup>o mosor kārunk pātakgi? = is it sin to hate the neighbour?"

Remark that to express aim very often instead of the Supine we may use the Participle, especially that in *-tao* with some Postposition having a meaning agreeing with the fundamental meaning of the Supine; e. g. "pāsvot = for"; "khātir = for"; so we may say: "sikāṭ vāsta moje motin pošeileāt bud sikunk = I have considered all things with my mind in order to learn wisdom", or "... bud sikēa pāsvot"; "magā ani tumkāñ melteleā, tum<sup>ts</sup>o santos bhorpar zāunčea pāsvot = ask and you shall receive: that your joy may be full". The use of "pāsvot..." with the Participle is perhaps more common than the Supine, especially when the Verb has an object. The Future can also be used for the Supine (see p. 247, *c*).

In some Verbs the termination *-onk* seems to be used instead of *-unk*.

### VIII. Participles

1. *Present*. There are many forms; almost all may be used as Adjectives or as Pronouns; *e. g.* "*vūtstolo mānis* = a reading man", or only "*vūtstolo* = he who reads".

The form in *-tso* is the same as the Future Participle. It seems that, strictly speaking, the Participle in *-tso* cannot be used also as a Pronoun, whereas the Participle in *-tolo* can be so used; *e. g.* "*vāit kærtolo sikšā bogtolo* = evil-doer will suffer pain"; we could not say correctly: "*vāit kærtso* . . . ."; we should say: "*vāit kærtso mānis* . . ."

The form in *-tā to* is not a true Participle, and does not follow the rules of the Participle, but the rules of the correlative sentences (see *fassim* Part II. Chapter III. and Part IV. Chapter III.); *e. g.* "God will give a reward to those who walk uprightly = (je) *sāma tsāltāt, tankān Deu inām ditolo*". The most simple rule for the right use of such a Participle in *-tā to* is not to consider it at all as a Participle, but to consider to as a Correlative Pronoun of *zo* understood. This kind of Participle is, however, often used even in cases in which we should not use a correlative sentence; *e. g.* "the man, who is coming, is my brother = *yetā to mānis mozo bāu*". It seems that it is used instead of the forms in *-tolo* or *-tso*, when we want to give some emphasis or to point out some thing.

As regards the Participle in *-tolo, -teli, -teleā*, although I have heard it also used as a Future Participle, yet as it cannot be used promiscuously, it will be safer, especially for beginners, to use for the Future Participle only the form in *-tso*, and to use the form in *-tolo* only as a Present Participle. The rule, however, seems to be this: the form in *-tolo, -teli, -teleā* (see p. 119, para. 10) is used as a Future Participle, but following the rules of the Correlative Pronouns, as we have said of the Participle in *-tā to*; the form in *-tolo*,

-tāli, -tālā" (*s. l. c.*) is often used as a Future Participle, but following the rules of the common Participles.

The Participle in -tān is used in composition, chiefly  
*a*) with "astanañ" in the Present Gerund "kārtastanañ", or shortened, "kartanañ = doing, or been doing, or while doing";  
*ð*) with "zāuñ" in the compound form of the Imperative "nidtañ zāuñ = let him be sleeping"; *c*) in the periphrastic conjugation: "āuñ kārtāñ thūñ assāñ". Now I remember only "mortāñ mānis = decrepit man", in which sentence "mortāñ" is used out of composition, (if it is really a Participle, from "mor = die" and not another original word). The chief meaning of all these forms of the Present Participle, except that in -tā to, and perhaps the Participle in -tān, is, mostly, like the meaning of the Latin Present Participle in -ns, *i. e.* the contraction of a relative sentence; *e. g.* "nidtolo or nidteo mānis = the man who sleeps" *etc.*

The Participle in -un, or shortened, -n, is, I may say, every thing, *viz.* Participle Present and Past Gerund *etc.*; for this reason you find this form among Participles and Gerunds. As a Participle it is used but seldom in the periphrastic conjugation, *e. g.* "nidun assā = he is sleeping"; it has some times also a passive meaning, *e. g.* "horoun assā = it is written".

Besides the given forms, another occurs compounded of "tāssolo = such", added to the Participle in -tolo *etc.*; this "tāssolo" is added also to the other Participles; *e. g.* "kārtalo tāssolo, kello tāssolo" *etc.* What is the construction of this Participle? If we consider it as a real Participle, its construction cannot be satisfactorily explained; just as I said of the Genitive, which is almost inexplicable, if it is considered as a Noun. If we consider that "tāssolo" as the Pronoun which means "such," added as a Konkaniism to the Participle, its construction is easy; because it is the same as the construction of such a Pronoun if it were used to strengthen the Participle; *i. e.* as we have seen, "tāssolo" is correlative of "kāssolo"; the first correlative is often omitted; hence it remains only "tāssolo".

In the common cases it has no peculiar difficulty, yet there are some sentences in which it cannot be easily explained otherwise than by making the supposition stated above; *e. g.* "Ätmo äskät zatā, yā pātkā vorviū mortā, dekan takā portan ghāt kārunk, vo mahā pātkanāca gratsarān jiv kādłolo tässä-leāk portun jivont kārunk thođeāñ vaktāñči gārz assū—the soul becomes weak or dies by sin; therefore in order to give her new strength or to give her a new life, if she unfortunately should have been deprived of her life, some medicines are required". Here the Participle "kādłolo tässolo" is divided into two parts, one of which agrees with "jiv (kādłolo)", the other agrees with "takā"; why such a division? No reason can be given if this Participle is like the others; on the contrary if we consider "tässolo" as I said, then it is very easy, because we can translate so: "...or to strengthen such (a soul) deprived of her life..." *etc.*; or, more literally: "...she (who has been) deprived of her life by mortal sin, to such to give ...". This literal translation explains in the most simple and natural way the construction of "tässolo".

I said that "-on" is sometimes contracted into "n"; this contraction cannot always be made; euphony and use must be consulted; *e. g.* "kāpeun" cannot be contracted. It seems that the Verbs having the root ending in a consonant take only "n" whenever it is not too hard to pronounce it. The Verbs having the root ending in a vowel, more frequently, if not always, take "on". Moreover I have often heard "on" instead of "un"; this may be a variety; yet it seems rather convenient to use "on", if "v" precedes, as is the case with the Verbs in "au" which change "u" into "v" when the termination to be added begins with a vowel. (See p. 143, para. 2.)

2. *Imperfect.* This is the contraction of the Relative Pronoun with the Imperfect Tense "*qui faciebat* = kārtało". It may be used also in the correlative sentences; *e. g.* "the man who was yesterday laughing, died to-day = kāl hastāło mānis āz melo". This Participle is better used, adding to, *i. e.* as the Participle in -tā to (see above). It may be used also as a Pronoun.

Though really this Participle seems to differ from the Present Participle, yet common people are not aware, I think, of such a difference.

3. *Future*. This is, as the Latin *venturus*, a short expression of the Relative Pronoun with the Verb in a Future Tense "*ille qui venturus est* = *yeuñtso*". Besides the form in *-tso* we may use also the form in *-tolo* (see above, Present Participle).

This Participle is used *a*) to contract sentences with the Verb in a Future Tense; *b*) in the periphrastic conjugation with future meaning "*yeuñtso assā* = *is venturus est*."

4. *Past*. This is the contraction of a relative sentence with the Verb in a Past Tense: *qui venit*. In Latin we have no Past Participle corresponding to this *qui venit*, except the deponent and a few other Verbs; in Konkani, we have it, if the Verb is Neuter; "*āñlo māñis* = *homo qui venit*".

But in the Transitive Verbs, the Participle has a passive meaning, because the Participle has the same nature as the tense, of which it is a contraction; hence, as the Past of the Transitive Verbs has a passive meaning, the Participle too has a passive meaning; yet sometimes I have found it used in an active meaning; *e. g.* "*kākult keleānk kākult mēlteli* = *lit. those who have done mercy will find mercy*". Yet there is a way of explaining this example without saying that the Participle has an active meaning.

Although this Participle exists, yet it is very seldom used; generally they use the Past Perfect Participle; so "*āz tukā mēllo māñis mozo bāu* = the man whom you met to-day (is) my brother." This Past Perfect Participle is used especially in contracted relative sentences.

5. *Perfect*. This should be "*kelā*"; but it is not used, except by a few, it seems. Yet the form "*kelā to*" might be used in the same way in which "*kartā to*" is used; *e. g.* "*to those who have performed their duty I give a price* = *aplo kāido kelā, tankāñ yēk inām ditāñ*".

6. *Past Perfect*. It differs from the preceding Participle, only because the *l* is doubled, or, if this is not allowed by

the nature of the consonant, o or u is inserted<sup>1)</sup> (see Part II. Ch. IV.); e. g. "kelo" is Past Participle, "kello" Past Perfect. The chief meaning of this Participle is the same as the meaning of the Past, as I said just now; moreover it is emphatic. Hence in the formation of the Adjectives called Participial Adjectives, as there is a certain emphasis, this Participle is used; e. g. "adorable = nāmāskār fāvozallo" etc.

1. What I said about the Past Participle, viz. of its passive meaning, must be said, of this Participle too and of the Perfect Past.

2. The Participles in "lo" are declined as Adjectives of three terminations if they are used as Adjectives, as Nouns of the 3rd Declension if they are used as Pronouns; e. g. "yūk pātki prāñit keloñt Anjon thāñ santos assā=ñt. In having a sinner done penance, angels rejoice". Here "keloñt" is 1st Locative from "keloñ".

3. Here the Participle in "to" must be also mentioned. This, as I said on p. 119, para. 10, occurs only or chiefly in composition with a Verb. I have found it also joined to a Noun, just as the other Participles, but very seldom, and used only by some, as in the sentence "kājto vedto tāp = intermittent fever."

### IX. Gerunds

1. *Present.* As appears from the paradigm, it has two forms, or rather only one form written in two ways, long or short. The 2nd form is a compound of the Present Gerund of "assā", and of the Participle in "-tāñ". Hence "tsāltas-taṇ" means "be walking".

This Gerund is used chiefly to show time, as in this and similar sentences: "When God invites you, follow him = Deu tumkātā apoitanañ, tačēñ utar aikā". It is used by preference by these people, even in cases in which it seems out of place. This Gerund with the Conditional is a makeshift to supply the deficiency of some tenses. This Gerund is Present, yet used sometimes for the Imperfect, Past, and Future; e. g. "*Cetera autem, cum venero, disponam* = āuñ yetanañ, durreo vāstu sāma kārtoloñ". By this Gerund we may translate many cases of the Latin *Absolute Ablative*, with this difference that in Konkani the subject is not to be put in the Ablative,

<sup>1)</sup> At Goa, so I have heard, they always put this "o" between the two "l".

as in Latin, although the subject of the principal sentence were not the same as the subject of the secondary sentence; e.g. "*Regnante Servio Tullio, Roma munita est*"=Servius Tullius rasvot kártanañ, Rom molleñ šār ghāt zaleñ".

Instead of using this Gerund, the Participle with "vūl = time", put in the 2nd Locative can be used; e.g. in the above example "Servius Tullius rasvot kārčea volār=*lit.* at the time (in which) Servius Tullius reigned...". This second way of expressing time is also very frequent (later on I put its construction). Yet this 2nd form can be properly used when, translating literally the Konkani into English; as in the above example, the meaning is not altered.

2. *Imperfect.* In form it is the same as the Participle Imperfect given above; but that Participle has also the meaning of a Gerund. It is used a) as in Latin, the Gerund in *do*, meaning manner and cause; e.g. "by doing evil you cause loss to your soul=vāiṭ kārñ, aplea ātmeāk lukšāñ kártai=*malum agendo, damnum inferis animas tuas*"; "to bób mārñ gele=he wept away crying". Probably in the 2nd example it is not a Gerund, but the Participle Present; in Latin we could translate it thus: *ipse clamans abiit*; in Italian we should use the Gerund: *se ne andò gridando*. b) It is chiefly used when the Conjunction "and" between two Verbs is omitted as in this and similar examples: "go and ask"; omitting "and" we get "going ask=votsun itsār". This way of speaking is almost universal; it is a true Konkanism; if we put "and", they would understand it; but it would not be, often, according to the character of Konkani. c) It is used to form many compound Verbs (see hereafter these Verbs); e.g. "ukoñ-dor = keep raised"; "Jezun sāmzon to čintāt mōp appā lāgiñ vitsā-runk sāngleñ=Jesus having known that they intended to ask him, he said"; this 3rd case, *quoad substantiam*, is not different from the second. d) It is used also to denote time in cases in which we should use in Latin *postquam etc.*; strictly speaking, in this case it is Past Gerund, *h. e.* it has the meaning

of the Past Gerund, although materially it is the same; e.g. "kumzâr zăun kitlo tēp zălo? = after you have confessed, how much time passed?" "gară votzun kiteñ kărūñ? = after having gone home, what can I do?" In some of the examples given above it appears rather as a Present Gerund.

Instead of the Gerund in -un to express manner, cause etc. we may use also the Past Participle with "-pasun or -nimtiñ = on account of", or "vörviñ = by"; e.g. "to burgo sikleñ vörviñ ušâr zălo = that boy having studied became clever".

3. *Past.* There are two Past Gerunds very different in their use.

a) The first in "tăts" is used like an Ablative Absolute of the Past Tense. Generally it could be translated by *cum* and the Past Perfect of the Subjunctive; yet the subject is not to be put in the Ablative, as in Latin. An example will make it clear: "Somi Jezu Krist iñ utrañ sangtăts gelo = after Jesus Christ spoke these words went away = *cum Jesus Christus haec dixisset, abiit*, or *his dictis abiit*". In some cases the subject is put in the Instrumental, as I say later on. Instead of this Gerund we might use the Past Participle with "uprânt"; e.g. "iñ utrañ sangleñ uprânt gelo = *lit.* these words said after, went".

As appears from the given examples, this Gerund is not declined; because, generally speaking of Gerunds and Participles, only the forms ending in o are declined.

b) The 2nd Gerund (in -un) is the same, materially, as we have seen, as the Participle and as the Imperfect Gerund. Sometimes its meaning is of a Past Gerund as in the above examples: "kumzâr zăun kitlo tēp zălo? = after you confessed, how long time is it?" It is somewhat similar, e.g. to the Latin sentence: *co profecto multa mala nobis acciderunt*.

This Gerund is used 1) if 'and' is omitted, viz. the preceding Verb is put in this Gerund, it may be in a Present or in a Past Tense. Although the Verb preceding 'and' were in a Present Tense, yet the resulting Gerund is Past; because if we



translate it literally, we get in English also a Past Gerund; e.g. "voisun itsār=go and ask, or after having gone ask". 2) It is used to show time, elapsed, as in this and similar examples: "after he died, three years elapsed—to morn pāyon tīn vorsāñ zālīñ". 3) It is used sometimes instead of the Conditional, as in Latin *quum* or *postquam* are used sometimes, although perhaps not quite correctly, instead of *si*. The 2nd case may be reduced to the first; in the second case too, we might use the Participle Past with "uprānt"; e.g. "to morn pāulen uprānt tīn vorsāñ zālīñ".

4. *Future Gerund*. Properly speaking, this is not a Gerund, but the Future Passive Participle; in Latin it is called *Gerundivus*; e.g. "*faciendus, amandus*." It has the same use as the Latin *Gerundivus*, and it includes the meaning of necessity; hence it may be used instead of the Necessary Mood, chiefly in the periphrastic conjugation. Thereby we may express many English tenses which seem not to exist in Konkani; e.g. "you should have done it—yeñ tuveñ kārceñ assqleñ=*hoc a te faciendum erat or fuisset*." Although properly speaking, it can be used only with Transitive Verbs, as it is passive, yet, as in Latin, so in Konkani, even Neuter Verbs may take this form; e.g. "*veniendum est*=yeññceñ assā". Sometimes it seems to have the meaning also of possibility; e.g. "kārteo=which must be done, or which can be done"; it can be used sometimes instead of the Adjectives in "sārko". I would almost say that this Gerund expresses also the effect of . . ., as in the example "poḍaso kārta=causes to fall"; yet it is more natural to say that here "poḍaso" is Imperfect Subjunctive (which can have also this meaning), as its termination shows.

Materially it has the same form as the Participle Futuro Active; hence the context must decide whether it is Active, Passive or Neuter.

What has been said in this paragraph about the use of tenses must be understood only of the obvious cases and of the more common and more correct way of speaking; it is therefore neither exclusive, nor applicable to less obvious cases.

## § 2. Some other forms of Tenses

1. First I will mention some other forms of Verbs not expressly noted in Part II. §§ 2, 4; some of these have been hinted at in several places. I will put them here together.

*Imperfect Indicative.* Although commonly the vowel *a* is not changed into *e* in the Plural, yet sometimes I found this change. It does not seem to be very exact; hence, to have uniformity, we should not use the form in *e*.

*Past Perfect Indicative.* Some seem to use a full *u*, instead of *q*; e. g. "nidullo" instead of "nidullo".

*Past Conditionatum.* The form "nidtoloñ assoloñ" is as common as "nidtoñ assoloñ".

*Participles.* The Participle in "-to", i. e. formed by adding only "-to" (-to, -tañ) to the root, seems to be used very seldom; yet I think that this form, if really used, has been used to avoid a more difficult pronunciation; e. g. "voç-to" and "diç-to" instead of "voç-tso" and "diç-tso". Hence this form does not seem to be correct and common. The Participle, or whatever the form in "-toñ" may be, which seems to be shortened from "-toloñ", is the same as the above Participle, but used only joined to the Verb, not as a true Participle.

Among the Negative forms, remark the form, e. g. "dina-tullo" instead of "diunatullo", the Participle of the Potential; e. g. "kärunk-noxo assollo"; and the Conditional "nida-nūñteleär" instead of "nidanūñ zaleär". Recollect moreover the Imperfect in "särko", the Participle in "tässolo", the Negative Participle in -so meaning possibility and some other forms, if there be any more omitted in Part II. but explained in Part IV.

For the sake of convenience, I add a few words about "assñ".

First instead of "assñ" etc. some say "astñ, astai" etc.; then the Verb would be regular. Some say that there is a small difference between the two forms: "astñ" should mean

"I am and shall still be" *etc.* Moreover in the Past Tenses many say "āssulo, āssullo" *etc.* instead of "assolo", and change *a* into *i*, or *e*, instead of changing into *ā*; *e. g.* "āssilli, āsselleñ". This form seems to be not very rare. Further some say "natulleār" instead of "nāñ asleār".

Some other forms both of "assā" and "zatāñ", as also of the Regular Verbs, may occur, which cannot be explained, else there will be no end; practice will teach you.

2. Besides these easy forms, there are some others more difficult, which depend on the modified meaning; *e. g.* we meet also the form "dusro apoilo assayet = it may be that another be called". This form seems to be Past Potential, which according to the paradigm, should be "apoyet assollo". Yet this would not render the meaning of the above English sentence, because the Konkani means "it was possible to call another, *or* it may be that another has been invited". Hence according to the English meaning we must invert the order, and instead of saying "apoyet assolo" we must say: "apoilo assayet". Perhaps we might explain this example more satisfactorily, by saying that this "apoilo assayet" is Present Passive of the Potential, as I explain below.

Some other forms similar to this may occur.

3. The most difficult and important forms are those which result from the different combinations of the simple, or also of the compound tenses in a finite mood. Hence it is rather a difficult task to enumerate all of them, on account of the different combinations. Therefore I will limit myself to laying down the fundamental principle, with some deductions or examples.

This principle may be expressed, in the most general form, thus: The forms given in the 2nd and 4th Part, are joined together according to the meaning; *e. g.* in some cases the meaning of a Future Tense is joined to the meaning of the Conditional Tense; then we must use the Contingent Future joined to the Conditional; *e. g.* "when thou shalt sit to eat with

a prince, consider diligently what is set before thy face = kuvorãger seuši zaleâr, tuje mukâr gãleleã viãýãnt tsãtrai kãngo" (Prov. xxiii, 1). The Holy Bible expresses here not only what would happen, if a certain condition is verified, but also that you may perhaps find yourself invited to take dinner with a prince.

At other times the meaning of a Conditional is joined to the Present; *e. g.* "if there is a man swift in his work, he shall stand before kings = yêk tzurk mãnis assã zaleâr, to rãyã dôstint rigtolo" (Prov. xxii, 29). A similar explanation is to be given here as above. And so many other similar combinations many occur, the knowledge of which can show a good Konkani scholar. As the reader sees, here we have a kind of periphrastic conjugation, but different from the Latin and English, because in Konkani both tenses are put, or may be put in a Finite Mood, whereas in Latin we have the Auxiliary Verb "*esse* = to be", joined to some Participle of the principal Verb. We may better understand this kind of conjugation, if we remember that in Latin we have also a similar construction, except that in Latin the Conjunction should be expressed; *e. g.* the last sentence could be translated into Latin thus: *si fiat (ut) adsit vir velox in opere suo, is coram regibus stabit*. Sometimes we meet very complicated forms of this kind, which, however, can be easily explained by supplying in our mind the Conjunction "*môñ* = that"; *e. g.* "ani te dis motvo zãnãnã zatit zaleâr, kossolo jiv vãnãsonãn = and unless those days had been shortened, no flesh should be saved" (Matt. xxiv, 22); consequently the construction of such Verbs is as if "*môñ*" had been put. The Conditional Negative (*nidanãn zaleâr*) seems to be of this kind; for this reason I said in § 1, that it should be conjugated in the first part; so "*nidanai zaleâr* = if you do not sleep", or better "if it happens (that) you do not sleep". See another example p. 255, para. 1.

Remark that in this way we can not only translate sentences of the above kind, but also more simple sentences,

and use it also for expressing the passive meaning; *e. g.* "he is bound"; no passive occurs in the Present; hence we can do so by employing the above plan; "bound=bāndlo", "is=assā"; hence "bāndlo assā" or perhaps also "bāndun assā". Of course such a proceeding is not indifferently allowed in all cases, we must consult also the use, for this is the key.

### § 3. Deficient and corresponding Tenses

In English and much more in Latin there are certain forms, besides the given regular ones, which you could hardly translate into Konkani, looking only to the paradigm. Therefore I will give here some general principles, reserving a more distinct explanation of each difficult form in particular, to the Appendix; you will find a great help for this purpose in the preceding paragraph, if you know it thoroughly; besides that, we may lay down these rules:

1. If you find in Latin or in English some form, for which you cannot find the corresponding one in Konkani, look whether that form is preceded and governed by some particle. If so, use the Participle Present or Future or Past, as the meaning requires, followed by the Postposition which corresponds to the Latin or English particle; *e. g.* "*Cum Marcus Antonium aggressus sit, ab Antonio occisus est*". Here we have the Perfect Subjunctive, which in Konkani does not exist. This *aggressus sit* is governed by *cum* = "because", in Konkani "pāsun=on account of". Hence we may translate it with the Past Participle followed by the Postposition "pāsun". Thus we get "Mārķ Antonīcēa angār podlēa pāsun, Antonin takā jivsi mārķo = *ist.* Marcus on account of having assaulted Antony, has been killed by Antony".

This way is nearly always possible, if the Verb is governed by some Preposition or other Particle. I say "Preposition or other Particle", because although it is not a Preposition in English, we can employ usually the Postposition in Konkani, provided the meaning does not reject it altogether. Moreover,

although the Verb is not expressly preceded by a Particle, yet we should try, if possible, to translate it by a Konkani Postposition, because this form is more according to Konkani; *e. g.* "having heard his words, he went away = *hñ utrañ aikaleāñ uprānt gelo or hñ utrañ aikun gelo*".

2. Another way of translating the above given and similar examples is, to look whether there is a Particle or Conjunction corresponding to the English or Latin Particle. In the above example "*causa* = because" can be translated by "*kiteāk moleār*" or "*dekun*"; we can therefore use this Particle and employ the Indicative Past, instead of the Perfect Subjunctive. This is therefore the second way, useful in some cases only, to employ the corresponding tense of the Indicative, if we have not the tense of the Subjunctive exactly corresponding: "*kiteāk moleār Mārķ Antoniçēā angār poḷlā*" *etc.*

3. The third way is to see, whether the Conditional might be used instead of the defective tense, because this is another of the favourite tenses of Konkani; *e. g.* "themselves should do this work = *taniōtz teñ keleār boreñ*". Yet to express this "should do" and the like which imply the notion of a duty, but not rigorously, we could well employ "*distā* = appears"; *e. g.* "I should visit my friend = *mojeā ištāk bēḥ kārunk distā*". We could use also the quasi-diminutive *-so* (see below).

4. A fourth way is to employ the periphrastic conjugation, joining the Participle required by the meaning to that tense of "*assā or zatā*", which is required by the context. This periphrastic conjugation in some cases is very easy; yet sometimes it is made in such a way, that it presupposes a certain knowledge of the language. This more difficult kind of periphrastic conjugation is formed, as I said in § 2, not only by joining the Participle to "*assā or zatā*", but also by joining two tenses of finite mood; *e. g.* *sī hoc fecerit, punietur*. Although this "*fecerit*" could be translated by the Conditional "*keleār*", yet it is much better to use this periphrastic conjugation "*yeñ kārīt zaleār, aikḥā bogtolo* = *lit. sī fiat (ut) hoc faciat*".

5. If you cannot find at all, by the above rules, a tense corresponding to our tense, then, keeping in your mind the meaning, see whether one of the given tenses might in some way render the meaning of the English or Latin Verb; if not, we must change the sentence, keeping however the substance of the meaning.

This change is often to be made, because the nature of Konkani is very different from that of our languages; hence by not changing the sentence, we could not get an expression agreeing with Konkani. This is the way of translating into Konkani, English or Latin sentences, viz. to accommodate ourselves to the nature of the language, not to accommodate the language to our European grammars. This is the key to the Konkani language. If this is not taken into consideration, Konkani may seem very poor and deficient, whereas the poverty is only about English-Konkani sentences, not about true Konkani ones.

As I see that these observations are rather general, I will show in a table the correspondence of Latin and Konkani *difficult* tenses; "vāts = read, *lege*".

1. Vāts-unk (Supine) = 1) *ad legendum*, 2) *ut legam*,  
3) *ut legerem*, 4) *lectum* (Supine) = in order to read;  
5) *legendi* (e. g. *voluntas*) = of reading;  
6) *legendo* (e. g. *paratus*) = to read.

The first four meanings are about the same. The two last are very nearly the same.

2. Vāts-so (Infinitive Absolute).

- 1) *to legere* (*Neut.* "vāts-ŝeñ") = reading;  
2) *legendi* (*voluntas*) = of reading;  
3) *legens* = reading;  
4) *lecturus* = (he) who will read;  
5) *legendus* = to be read.

3. Vāts-tolo = *legens* (*qui legit*) = he who reads,—is reading.

4. Vāts-tā to (*qui*) *legit*, is (e.g. "vāts-tā to ušār burgo = *qui legit*, is *laudabilis puer est*) = (he who) reads, that...
5. Vāts-talo = *legens* (*qui legebat*); or, better, "vātstalo to = he who was reading".
6. Vāts-lo = *lectus* (= seldom *qui legit*, he who read) = read (not often used).
7. Vāts-lā to = *lectus*, which has been read, that..... (*qui*) *lectus*, is....
8. Vāts-lolo or vāts-yilo = *lectus* (*qui fuit* or *fuerat lectus*) = read. It means also "it had been read, or it has been read, or it has been truly read".
9. Vāts-tanañ = 1) *cum legeret*, 2) *cum legebat*,  
3) *inter legendum* = while reading.
10. Vāts-un 1) *legens* (not meaning "*qui legit*" but "*legens est*") = reading;  
2) *lectus* (as "vātsun assā = it is read");  
3) *legendo* (manner and cause) = in or by reading;  
4) *cum legisset* = having read.
11. Vāts-tāts 1) *cum legisset* or *lectus esset*, 2) *lecto* (*libro*),  
3) *postquam legerat* = having read.
12. Vāts-an 1) *potest esse quod legam* = I may read;  
2) *vellem legere* = I would like to read;  
3) *legero* = (whatever) I shall have read.<sup>1)</sup>
13. Vāts-iyet 1) *licet legere*, 2) *nihil obstat quominus legatur*, 3) *possum legere* (*physice*) = I may or can read.
14. Vāts-unk tanktā 1) *possum legere* (*physice*), 2) *licet* (*mihi*) *legere*, 3) *nihil obstat quominus legam* = I can read.
15. Vāts-an zalcār 1) *si fiat* (*ut*) *legam* = if I should read;  
2) *si legero* = if I should (have) read.

<sup>1)</sup> In this and similar sentences it seems that the Future in "-an" can be used correctly as 2nd Future.





21. Vāts-pileā pāsvot=*quia legi*=on account of having read.
22. Vāts-čēā vorviñ=*per lectionem*, 2) *legendo*=by reading.
23. Vāts-pileā vorviñ=by having read etc.

I said, there is no Past Infinitive as in Latin "*amavisse*". But this Infinitive is resolved by "*mōṇ*" = *quod*, "that", or by some other particle into a finite mood. The construction of "*mōṇ*" will be explained below. The Future Infinitive, as in Latin *amaturum esse*, is resolved in a similar way into a finite mood by "*mōṇ*" or some other particle. Yet sometimes there occurs a kind of construction similar to the Latin construction of the Accusative with the Infinitive, except that in Konkani the Instrumental is used instead of the Accusative, as the Infinitive has often a passive meaning; such Future Infinitive is the Absolute Infinitive, the termination of which is the same as the termination of the Future Participle. So we can say: "tapon vēcēñ āuroñ čintāñ=I think that he will go, *pulo cum iturum esse*". (Cf. p. 257, para. f.)

1. As in English, there are some tenses which seem not to exist in Konkani, on the other hand in Konkani there are some forms which are not used in English. One of these is the Past Participle, chiefly of the Verb "*zātā*" = "I become", which is inserted after Nouns followed by a Postposition, when we do not use it; e.g. "after mass=*mis zālā uprānt*, lit. after mass done".

2. About the Participle governed by other Postpositions see Art. VI.

#### § 4. Passive Voice

There is no regular passive form, how then can we express passive meaning?

First of all, let us distinguish passive meaning from passive construction; the second may be used, although there be no passive meaning; and again, passive meaning may occur without a passive construction. In this paragraph I speak especially of passive meaning; passive construction will be taken into consideration as far it is required for the explanation of the passive meaning, or, sometimes, although not absolutely required here, it will be touched upon only; the passive construction will be fully explained in Chapter III.

Now in order to answer this question, I say that there are many modes to express the passive meaning; the following modes are more in use.

1. There are some tenses which in Transitive Verbs have only or chiefly passive meaning. Those tenses are *Past*, *Perfect*, *Past Perfect*, *both Conditionals*, the pure *Imperfect Subjunctive*, the tenses with the form *-iyet* of the *Potential*, and with the form *zāi* of the *Necessary Mood*, the Participles derived from the *Past*, *Perfect*, *Past Perfect*, *Gerundive*. Moreover sometimes the following tenses: *Supine* and *Absolute Infinitive*, the Participle in *-n* or *-un*, and the Gerund in *-tāts*, and, seldom, also that in *-tanañ*. The Intransitive Verbs also take a kind of passive form (as in Latin *ventum est*, *veniendum est*) in the Gerundive and also in the Infinitive and in the Gerund in *-tāts*; e. g. "youñḃeñ assā = *veniendum est*"; and always in the Necessary Mood with "zāi" and in the Negative form with "nozo". About this see Chapter III. In order to help our memory to retain all these tenses, we may say: a) the Past and the tenses derived from it (Perfect, Past Perfect, Conditional, Participles in *-to*); b) Potential (*-iyet*) and Necessary Mood (*-zāi*, *-tso*); c) sometimes the forms in *-tāts*, *-un* and *-tso* (*āi*, *ḃeñ*) have passive meaning in the Transitive Verbs.

a) If the passive meaning occurs in the above tenses which usually are passive, nothing is to be done; for they are already passive. Their construction consequently is as if they were passive, although not entirely. Thus "mārlo" from "mār=boat", does not mean "I beat", but "I was beaten". Hence it appears that the different persons of Transitive Verbs in the Past Tenses, have not the same meaning as in Latin or English. For this reason, I did not put a Transitive Verb as an example of a conjugation. Yet the passive meaning is not so attached to those tenses as to exclude entirely the active meaning. Though seldom, yet sometimes active meaning occurs in those tenses.

If somebody thinks this is not a passive meaning, I say that we may at least suppose it as passive; because thus

their construction is more easily understood; moreover these Verbs in their concord follow mostly such rules as if they were passive.

Consequently if we have to translate English sentences in which those tenses occur in active meaning, we have to do with them, what we should do in Latin with sentences of active meaning in which the Verbs "*vapulo* = I am beaten" or "*veneo* = I am exposed to be sold", should be used in Past Tenses, namely change the sentence into passive and then translate it into Konkani.

δ) The tenses of which I said that they often have a passive meaning, are employed as passive, if the context requires it; and then it is clear, the Nominative is put in the Instrumental, although the Verbs were Intransitive which, as I said, sometimes, are used as passive; e.g. "*tuvēñ youñdēñ assū = tibi veniendum est (lit. a te...)*".

Remark, however, that we might perhaps exclude from those tenses the Gerund in *-tānāñ*. I certainly found it used also in passive meaning or form; yet this is not quite correct, at least I am inclined to think so. Moreover it seems that the Gerunds in *-un* and *-tāts* can be considered as passive or active indifferently, at least often. The same seems to hold good for the other tenses of this δ) class. In one word, if we have in English passive sentence in the tenses of this δ) class, these tenses can be considered as passive, although we might consider them also as active. Such is not the case with the tenses of the α) class.

ε) For the tenses which have no passive meaning, the easiest way is to change our passive voice into active and then translate it into Konkani, as we do in Latin, when we have to translate a passive sentence with a deponent Verb.

2. Another way, not always possible, is to use the Verb "*zatā*". A great many Konkani Verbs are compound with "*kār* = do" and a Substantive, or some other part of speech as in Latin "*commonefacio* = lit. I make admonition, *admoni-*

*tionem facio*". As in Latin the Verbs in *facio* are made passive by substituting *fio* for *facio*, so in Konkani Verbs compounded with "kār", are made passive by substituting "za-tā" = *fio* for "kār-tān". This way of making the passive voice can be used not only in the tenses which have no passive meaning, but also in tenses which have a passive meaning. Hence it appears that in Verbs compounded with "kār", the passive meaning in the above mentioned tenses can be expressed in two ways, viz. *a*) by employing "kār" put in one of those tenses, *b*) by employing "zatā"; e.g. "suru kār = begin, *lit.* make beginning"; "I begin my work = mojea kāmāñi suru kār-tān"; Passive: "mojea kāmāñi suru zatā"; in the Past: "mojea kāmāñi suru zalī or mojea kāmāñi suru keli".

Somebody might say: this is not a true passive form, but a neuter Verb. I answer: grammatically speaking, this is true; yet it expresses in some way the passive meaning; and if we have no better forms, we must be satisfied with what we have.

3. Another way, suitable for some Causative Verbs, is this: Take away from the Causative Verb the causative sign (āi, or ei, or ei, or i), or, sometimes only i, the remainder will be the passive voice; e.g. "tsāñai = increase", taking away āi it remains "tsāñ = it is increased" (*superabundat*); "palōñi = quench", "palōa = get quenched". The Verbs made causative by adding only i, very often (if not always) are made passive or Neuter, substituting a for i; e.g. "porti = turn", "portā = be turned". It is true this is rather a Neuter Verb; yet this too expresses in some way the passive meaning.

I said above "some Causative Verbs", because only the Intransitive Verbs made causative by adding "āi or ei", can usually be made passive in such a way. And even the Intransitive Verbs are not always made passive by taking away the causative sign; e.g. "tsāñlai = cause to walk", taking away ai, you get "tsāñ = walk". It depends, therefore, on the nature

of the Verb. The Transitive Causative Verbs, by taking away the causative sign, become simply Transitive, whereas with the causative sign, they were double Transitive, *e.g.* "kār = do", "kārāi = cause to do" (by another); "āḍ = bring", "āḍāi = cause to bring". About this point see Neuter Verbs, below, B., § 6.

4. The preceding ways might be called rather a supplement of the passive voice than the passive voice. The following can be called passive, although not general, viz. *a*) add the participle in -un to the Verb "zatā or assā"; *e.g.* "boroun assā = it is written"; "born zatā = it is filled, *impletur*"; or *b*) add the Past Participle in -lo of the principal Verb to "zatā or assā"; *e.g.* "omnis collis humiliabitur = sārva guḍo khāltō astolo = every hill shall be brought low". Yet, in the 1st example there is not a pure passive meaning; "boroun assā" is corresponding to the Latin *scriptum est*; *e.g.* in *libro Moysis*, to the Italian *sta scritto*. Moreover such a mode is not in common use.

5. Another mode is to substitute for the Active Verb some Verb which in itself implies a passive meaning, although it has no passive form. This mode is used especially with Verbs compounded with "dī, gāl, kār" *etc.*; *e.g.* "bāptizār kār = baptize", "bāptism gā = receive baptism"; "badlām gāl = put calumnies", "badlām gē = receive calumnies or be calumniated".

6. This, which I am going to speak of, is the most perfect mode of expressing the passive meaning, although this too is not general. On page 175, I. 26, I expressed the suspicion that there may be other Verbs besides "kātār", which become passive by producing the vowel of the last syllable of the root. That suspicion has been changed into certainty, and although I have not as yet examples enough to establish a general rule, I can however say that there are many Transitive Verbs, which can express the passive meaning by producing or making the vowel of the last syllable of the root open, and this in all tenses; *e.g.* "tōp = prick", "tōp = be pricked"; "badāl =

change", "badāl=be changed"; "bôr=fill", "bôr=be filled"; "gād=found", "gād=be found" (or happen); "môd=break", "môd=be broken"; "vôd=pull", "vôd=be pulled" etc.

This rule supposes that that syllable has a closed vowel; what is to be done, if the syllable has a long or open vowel?<sup>1)</sup> Then the rule does not hold good. There are, however, some Verbs ending in a long or open vowel, which can have both meanings, i. e. active and passive; e. g. "tās=hew" and "be hewn"; "pind=tear" and "be torn". Later, perhaps it may be found that there are many such Verbs; for the present this rule must be left incomplete, because longer consideration is required. Remark that by the above mentioned change of vowel, those Verbs can become either neuter or passive as the meaning requires; e. g. "suri katārtā=the knife cuts", "ruk katārtā=the tree is cut". This rule is in conformity with Sanskrit (see Max Müller, *l. c.* on p. 175).

7. Finally there is one way, yet doubtful, hinted at in Part II, page 134, § 4; i. e. some Verbs express the passive meaning by changing the o of the last syllable of the root into u; e. g. "fôd=break", "fuṭ=be broken"; "sôd=leave", "tuṭ=be left, get rid". But as these Verbs change also the consonant (ḍ into ṭ), somebody might think that "fôd" and "fuṭ" etc. are two different original Verbs. See another mode B., § 6.

## B. Verbs in particular

### § 1. Zatā and assā

In many cases, especially in the conjugation, we must use sometimes "zatā", sometimes "assā", even in the same tense. When is the former to be used, and when the latter? This depends on their fundamental meaning. "Zatā" originally means "become", in Latin *fit*; it expresses therefore some act, some passage, real and metaphorical, from one state to another:

<sup>1)</sup> About the difference between long and open, short and closed vowels, see page 7, l. 13.

"assā" means "to be", not any being, but existence either absolute, i. e. opposition to nothing, or relative, e. g. existence of prudence in a man; moreover it means to be in a place. Consequently "zatā" and "assā" correspond partially to the philosophical expressions *in fieri* and *in facto esse*. If the English "to be" is used to say, e. g. that "a man is good, bad...", then the Verb "zāun assā or zāun vortautā or vortautā" must be used. Yet if some, I may say, exterior quality is denoted, "assā" is used; e. g. "hāgil uktēā assā—the door is open". Nay, we find some examples in which "assā" is used also for true qualities: whether this be wrong or not, I cannot tell with certainty; doubtless such is not the general rule. It seems that "assā" used as Auxiliary Verb, can express also some quality. The Verb "to be" in Konkani is usually omitted in the Present, if it expresses quality; e. g. "Deu bhon boro = God (is) very good."

Therefore in the conjugation we must keep in view this fundamental meaning of the two Verbs, in order to know which Verb must be preferred; yet much practice is required for it. Nevertheless in some cases "assā" or "zatā" can be used indifferently.

The fundamental meaning of "zatā" can explain many cases in which this Verb is used when we should omit it altogether; e. g. "he came as governor = ādhipāti zāun ailo"; "obediently = khalto zāun"; "after mass = mis zalea uprānt". The Konkani language loves to express by "zatā" the different stages through which a thing must pass, which in other languages are either understood or expressed simply by particles, affixes etc. The Verb "zāun assā" will be better understood by comparing the compound Verbs in -un (see below).

## § 2. Causative Verbs

We must carefully remark that the Causative Verbs are used not only when the causative meaning occurs in the usual form, e. g. do, cause to do; laugh, cause to laugh;



but also in many other cases in which the causative meaning is concealed by different expressions; *e. g.* "excite" may be considered as causative of "rise", hence we may express it by the causative form of "ut=rise". And so almost innumerable other English expressions, which cannot be rendered literally, can be expressed in a truly Konkani mode by some causative form, concealed in the English expression. You find many examples in the Dictionary. This is the proper way of getting at the nature of Konkani; some might try to translate English into Konkani, keeping the same form; and as this very form often does not exist, he will say that Konkani has no expressions for many English sentences. But first I could say the same of the English, *i. e.* that English has no expression for many Konkani expressions; because trying to translate literally Konkani into English, certainly often you will not find the corresponding English sentence. Secondly, I say that in Konkani very beautiful expressions are to be found, but unknown to those who complain about the poverty of Konkani.

Yet, as I remarked in Part II., not all Verbs have a causative form, especially those which have in their original non-causative form a causative termination; *e. g.* "borāi = write", "lāi = apply", "ulāi = speak" *etc.* How can we distinguish those which can be made causative? Mostly the more commonly used causative forms are given in the Dictionary; but I could not put them all. Moreover some causative forms might be used, though they are not popular, (provided they be not *against* the nature of Konkani) because in this uncultivated language we cannot limit ourselves to the popular forms and words; of many things the common people everywhere have not even the idea. What is to be done with those Verbs which have not the causative form we are in need of? We must betake ourselves to some circumlocution. The most common Verb used for it is "lāi=apply" (see p. 145, *note* 3) which expresses a really causative meaning as the form in -āi. Some-

times "dī = give" is also used; *e.g.* "sāmzāun dī = give to understand, or cause to understand".

As regards the rule given in Part II. for making Causative Verbs, I need not say that there may be some other rare forms. The same rule could be laid down more clearly, distinguishing Verbs having the root ending in a pure consonant, Verbs ending in a vowel, and Verbs ending in *ā*. The Verbs ending in a vowel may again be subdivided into Verbs ending in a diphthong (au...) and Verbs ending in a pure vowel. For each case the rules are somewhat different; you may find them by comparing with § 1, p. 145, notes 2, 3 and *alibi*.

### § 3. Frequentative Verbs

They correspond to the Latin *dormito, cursito* etc. Sometimes the frequentative meaning can be expressed by the emphatic *ts* (see Part III., Ch. II.); *e.g.* "he goes often to that house = to tea *gārāk* *vetats*". Sometimes although seldom, the repetition of the same Verb expresses in some way the same idea, or "portun portun" is added to the principal Verb, yet, strictly speaking, this mode is emphatic rather than frequentative, or frequentative and emphatic mixed. Both ways cannot be used in every case; use is the master. The third way is to use some circumlocution; *e.g.* "tovol tovol = from time to time"; "sābār pāupj = many times"; "sovoi assā = custom is".

### § 4. Emphatic and exclusive Verbs

These are formed by *-ts*, as stated on p. 82. As to the exclusive meaning, I must say that *-ts* is not used commonly with the exclusive meaning with Verbs, but with Nouns etc. (see p. 82, note). Yet it sounds Konkani also with Verbs; hence if there be necessity, we might use it; *e.g.* "āuñ poļei-tats = I only look". These Verbs differ from Solitary Verbs.

### § 5. Inceptive Verbs

They correspond to the Latin *splendescere, lucescere* etc. and to the English: "begin to say, to speak" etc. This meaning

may be expressed in many ways, yet a thoroughly Konkani mode is to use the Verb “-lāg=*lit.* be attached”; *e. g.* “moṇunk lāglo = he began to speak”; “uzuāḍ zāunk lagtā = it begins to get light”; “porzālik zāun lagtā = it begins to become shining”. We might use, although not always so elegantly, “sura zatā = *lit.* beginning becomes”.

For the sake of convenience, I mention here another mode somewhat similar to the preceding one; our English: “come so far as, to. . .”, and the Latin *eo peruenit ut* can be rendered with the very form, *i. e.* “pāu = reach”; *e. g.* “by not avoiding idleness, he came so far as to commit a great sin = ālsai kārṇ vōḍ pātak aḍarunk pāulo.” This Verb “pāu” is used in some other elegant expressions, as practice will teach you.

### § 6. Neuter Verbs

There are many original Neuter Verbs; *e. g.* “rāu = remain”, “tẓāl = walk” *etc.* I do not mean to speak about these, as they have no peculiar difficulty, but about those which are connected with the Causative Verbs, as hinted at on p. 134, para. 3, and touched upon again in A., § 4; here they must be explained more distinctly. These Verbs are sometimes a mean, both as to meaning and form, between active and passive form; *e. g.* “kātār = cut”, “kātār = get cut”, “kātārailo = has been cut”. They can indeed, as I said above, be used also to express the passive voice; yet strictly speaking, their first meaning is Neuter, partaking somewhat of the passive meaning too. At any rate their construction is not the construction of Passive Verbs, *i. e.* requiring the agent (if this is an animate subsistent agent) in the Instrumental, in the same way as the really Transitive Verbs, of which I spoke above. So we may say: “divo pāloatā = the light gets extinguished”; we may even say “funkin divo pāloatā = the light is extinguished by a blow”; but it does not seem the general use to say, *e. g.*, “teā māṇṣāu divo pāloatā *or* pāloalā = the light is or has been extinguished by that man”.

In order to simplify matters about Neuter Verbs connected with Causative Verbs, keep this simple rule: "by taking away from the Causative Verb those letters by which it became Causative, the Verb becomes what it was originally, *i. e.* Neuter or Transitive. Hence, as the Verbs ending in a pure consonant more frequently become Causative by adding *āi*, by taking away *āi* you get the original; and as the Verbs ending in a vowel, more frequently become Causative by adding only *i*, by taking away *i* you get the original Verb; and if the original Verb, in both cases, was a Neuter Verb, that is the Neuter Verb which we aim at". We might express this rule more simply thus: Many Verbs can be made neuter by adding one *a* to the root or by producing the vowel of the last syllable of the root. These two modes cannot be used indifferently; the first mode especially cannot be used if the Verb ends already in *a* or *e*. To this simple rule we must add these remarks or limitations.

1. Some Verbs seem to have a middle form between the causative and the original active form, *i. e.* a neuter form. This 3rd middle form is obtained, either by producing the last short vowel of the root of the original, or by adding to that root one *a*; *e. g.* "*kātār* = cut", "*kātrāi* = cause to cut", "*kātār* = cut", *e. g.* the knife cuts; "*tās* = hew", "*tāsāi* = cause to hew", "*tāsā* = be hewn". Sometimes, instead of adding anything, the original form itself is used both in active and neuter meaning: "*tās* = hew, get hewn".

2. Some Verbs are used only or chiefly in the causative form; *e. g.* "*golāi* = chew"; some others are used only or chiefly in a neuter form and meaning.

3. We cannot from all Causative Verbs form a derived Neuter Verb, although in itself it would seem possible; use must be also considered.

4. The same Verb may sometimes have a merely neuter meaning, sometimes it may almost coincide with a Passive Verb; the context and the different combinations must decide;

*e. g.* "divo pāloalo = the lamp ceased to burn"; "divo funkin pāloalo = the lamp has been extinguished by a blow".

5. Consequently these Verbs too, sometimes, can be made passive in certain tenses in two ways, *i. e.* by using either the Neuter Passive Verb, or the Causative Verb in a tense of passive meaning; the first mode is not thoroughly passive and cannot be used when the agent is animate and subsistent; *e. g.* "divo funkin pāloala or mānšān divo pāloala".

6. More frequently Verbs ending in *a* are neuter connected with a Causative Verb.

### § 7. Reciprocal Verbs

About this point I only remark, that the reciprocal form and meaning can be concealed, by some different expressions and way of thinking; then also we can use the reciprocal form, after having tried to give to the foreign expression a Konkani dress; *e. g.* "the father will betray the son, the son will betray the father"; although we can translate this as in English, yet we can use this shorter form: "bāpuī ani pūt yekāmekā kuṭ karteḷo".

### § 8. Reflective Verbs

The form "-itlāk" can be used not only in the meaning explained in Part II., but if it is applied to mental operations, can express a really logical reflexion; *e. g.* "āikallen tumō itlāk ūntā = think over, ruminate what you have heard". Yet this meaning could be expressed also in some other way; *e. g.* by "portun = again", which is derived from "porti = turn" (transitive) or "portā = turn" (intransitive), corresponding exactly to the Latin *reflecto*.

### § 9. Dubitative and Quasi-diminutive Verbs

By the often mentioned *-so* we can express very elegantly and shortly these dubitative and quasi-diminutive Verbs. Some examples have been given in Part III., some in the Dic-

tionary. Here only I remark that this -so cannot be used indifferently; *e. g.* it would not sound well "ānā čintā-sa=it seems that I think"; because it would almost show that I do not know certainly whether I think or not. But of another I can say "to čintā-sa=he seems to think".

As stated above, the affix -sa gives not only a dubitative meaning, but also a diminutive one and the like; thus "to apleñ kām kārāsā distā" means not only "he seems to do his business", but also "he performs it perfunctorily"; "to čintā-sa" means not only "he seems to think", but also "he shows inclination to think so and so" *etc.* Yet the original meaning from which the others are derived is dubitative. Further, remark that use sometimes does not allow us to employ this -sa, although in itself it would seem right. Finally, many English sentences which cannot be rendered literally, can be rendered by this -sa, which is a nice Konkaniism; this happens especially in some dubitative or diminutive sentences; so, *e. g.*, we might express the English sentence: "I should do this and that" by this -sa, "yeñ, teñ kārizāi-sa distā". In this last quasi-diminutive meaning it is not commonly used with Verbs; yet it does not seem to be against the nature of Konkani; consequently we might use it, if there be any urgent necessity.

As to its construction, it must be joined to the word which is affected by the dubitative or quasi-diminutive meaning; as above, the affected word is "kārizāi". It does not change the construction, just as if there were no -sa; hence in the above example we must say -sañ not -sa; because the subject of that "kārizāi" is "yeñ teñ"; hence it must be put in the Neuter.

## § 10. Compound Verbs

### 1. *Compound Verbs in -un*

This kind of Verbs is compounded of the form -un or -a of one Verb and of another Verb in a finite mood; *e. g.* "pull down=kāḍu gāl=*lit.* drawing put". Here really there are two

Verbs, which, however, express one idea which in Latin and in some other languages, may be expressed by one Verb.

The way of understanding these Verbs is this: as this language sometimes has no Verbs in sufficient number, to express a certain notion, what means does it employ? It divides, I may say, the idea into two parts, one of which is as *genus, determinabile, materia, i. e.* element to be determined, the other is like *differentia, determinans, forma, i. e.* determining element; both together give the whole notion; *e. g.* "choose = vintsun kũl = *lit.* seeking take out". The idea of choosing is divided into the first part, which is required in order to choose viz. to seek; and into the second part which follows the act of seeking, viz. to take out or to take up. Consequently the Verb in -un expresses the *genus*, the *materia*, the *determinabile*, and the means by which something is obtained; the other Verb expresses the *differentia*, the *forma*, the *determinans* and that which is obtained. This manner, although it seems to be a sign of poverty, is, however, a great nicety and elegance of Konkani, and far superior to our European manner of expressing the same thing. Many of our simple Verbs must be translated in this way. This is another means of getting at the nature of Konkani. Which are those Verbs? You find many in the Dictionary; here I can only say that such Verbs are especially those, which explicitly or implicitly involve the above mentioned compound notion of means and end, determining element and element to be determined; yet the right use of them is not so easy. Moreover there are some consecrated by universal usage, others which, although right in themselves, are not in use. Many Verbs compounded with an Adverb or with a Preposition, are also translated often by this kind of Verbs. The English Preposition sometimes can be omitted; *e. g.* "go away = votz"; sometimes it can be rendered by a Konkani Postposition or Adverb, *e. g.* "go before = mukâr votz"; sometimes it can be translated by this kind of Verbs, *e. g.* "pull down". "Pull"

could be rendered by "kāḍ", but the Preposition "down" changes somewhat the meaning, *i. e.* "by pulling, put it down"; hence we may translate "kāḍn gāl". This kind of Verbs is so peculiar to Konkani, that it is used also when there is no strict necessity; *e. g.* "show" could be translated by "ḍākei"; yet Konkani prefers to say "ḍākon dī=by showing give or having shown give, or give shown"; so also "offer" is translated by "beṭoun dī" instead of the simple "beṭei"; "dison yetā" instead of "distā=appears". This shows that this kind of Verbs is not used only on account of poverty, but as an elegance of Konkani. Here let us put down only a few examples: "apoun āḍ = call, *lit.* having called bring"; "kāṇeun ye (or shortened 'kāṇ ye') = having taken come"; "ḍāḍ dī (exactly 'ḍāḍ dī') = send, *lit.* having sent give"; "ukola dōr=raising keep, *lit.* keep raised"; "āḍn dī (vulgar 'āṇ dī)=purchase"; "rāun ulai=stammer, *lit.* speak stopping". Many such Verbs are used also by common people very elegantly. Such Verbs are used also in cases in which they seem out of place, yet well considered they add much beauty. So, to say "receive the Blessed Virgin as a Mother" can be translated "Ankuāri Mārick ānoi kārn kāṅge=*lit.* having made the Virgin Mary (as) your mother, take her". And so in many other similar examples which cannot be taught but by practice. We shall see below that many of our Adverbs are expressed in this way.

## 2. Other Compound Verbs

In Latin, in English and in German especially, the Verbs compounded with Postpositions are often difficult; not so in Konkani. I have already said elsewhere that the composition of Postpositions (or Adverbs) with Verbs, seems to be a mere apposition, *viz.* so many Latin and English Verbs compounded with Prepositions (or Adverbs) are translated, if the Adverb or Postposition is to be expressed, by simply joining the Adverb to the Verb; more frequently the Latin Prepositions



in compound Verbs must be translated by an Adverb; *e. g.* "proceed = rukār vots"; sometimes the compound Verbs in -us must be used. Moreover there are other kinds of compound Verbs (see p. 177).

What case do they govern? This depends on the word which is united to the simple Verb. Generally speaking to know what case is to be used, try to make a literal translation of the Konkani word into English or Latin, and the case which would be required in using this literal regular translation, is the case which is to be used in Konkani. There are some exceptions, but very few; *e. g.* "saitānāk pāṭi-kār = send back Satan", although the simple Postposition "pāṭi" seems to govern the Original (or better "pāṭleān", because "pāṭi" seems not to be used as Postposition). Probably "saitānāk" is here governed by "kār", not by "pāṭi".

## Art V. Adverbs

### § 1. Adverbs in General

If we consider as Adverbs only those parts of speech, which have a form grammatically distinct from the form of the other parts, then we could almost eliminate the Adverb from the Konkani Grammar, because except the original Adverbs given almost all in Part II., the others usually called Adverbs, have either the form of a Noun in the Instrumental Case, or of an Adjective, or of a Gerund *etc.* Further the original Adverbs themselves are changed into Adjectives, we may say for the slightest reason. Nevertheless, if we consider this question from a higher point, *i. e.* from the regions of philosophy, we are not allowed to eliminate so many Adverbs. I explain my meaning. Adverb in its essential notion expresses some determination of the Verb, whereas the Adjective expresses something of the Noun *cui adjicitur*. Hence it follows that those parts of speech which determine the Verb are to be considered as Adverbs, although they may have a form of

Adjective or Gerund etc. After this fundamental observation, let us go to say something about their use.

1. There are not many original Adverbs, *i. e.* parts which determine the Verb, grammatically distinct from the other parts of speech, as stated above. How does Konkani express so many other Adverbs? It uses other parts of speech, especially Adjectives, Gerunds, Nouns.

a) As to Nouns, this happens also in our European languages; *e. g.* the Ablative of the Noun is used to express manner just as the Instrumental in Konkani; *e. g.* "with difficulty = *kāṣṭān*"; hence there is no need of further explanation.

b) As to Adjectives, Konkani not only uses them for Adverbs, but, which is peculiar to Konkani, also lets them agree with a word, with which they have no strictly logical connexion of agreement; *e. g.* "to boro vhaṣṭā = he plays well." Here the word "boro" determines "vhaṣṭā"; yet it agrees with "to", with which it has some remote relation. Yet we might use also the Neuter: "to boreṇ vhaṣṭā". The first mode, although perhaps apparently not so logical, seems to agree better with Konkani.

c) As to Gerunds, Konkani is particularly fond of expressing Adverbs, chiefly of manner, in a way similar to the compound Verbs in -un (see above § 10), because the Gerund in -un expresses also manner; so instead of using, *e. g.* "āṭin = attentively", the Noun with the Gerund in -un of the required Verb is used. This required Verb is often "zatā"; hence we find so many Gerunds with "zāun". The meaning of such Adverbs is similar to the meaning of the compound Verbs in -un, nay we might perhaps consider this kind of Adverbs not different from that kind of Verbs in -un. Such a mode of using the Adverbs is similar to the Kanarese mode in ಅಗಿ (āgi), Participial Gerund of ಅಗು (āgu) = "become", and to the Tuḷu mode in ಅದಿ (ādi), Participial Gerund of ಅದಿಪಿ (āpini) = "to become"; "zāun" is exactly the Participial Gerund of "zatāṣṭā = I become". The construction of such a kind of Gerundial

Adverbs is not different from the construction of Gerunds (see above).

2. Many of our Adverbs are translated by Adjectives; namely, if the Adverbs are in a sentence which is explicitly or implicitly a relative sentence, then the relative sentence is changed into a participial sentence: but such a sentence is somewhat different from the common participial sentences; because here instead of changing the Verb into a Participle, the Adverb (or Postposition) is changed into an Adjective; *e.g.* "you, who are far come near = *tuñ poislo lagiñ ye*". In such a case sometimes a strange thing happens, viz. the English Adverb is translated by a Konkani Adverb which seems to have the contrary meaning; *e.g.* "go far = *lagšilo votz*"; "come near = *poislo ye*". The reason of this paradox has been given at p. 172, para. 4. Some derived Adjectives have not been given on pp. 147-150; *e.g.* "parto" from "puro", *etc.*

3. Finally remark that the same words may be used either as Adverbs or as Postpositions according to the different combinations to which they are liable; *e.g.* "*adiñ, mukār, uprānt*".

## § 2. Adverbs in Particular

Now each Adverb given in Part II. Ch. V. should be carefully explained, and this would be, no doubt, worth while; but as this would require too long a time, I shall limit myself to the most necessary observations, leaving some more peculiar ones to the Dictionary. Some Adverbs, however, will be explained in Art. VI., because many Adverbs are also Postpositions.

1. *Correlative Adverbs.* As we have found Correlative Pronouns, so we find also Correlative Adverbs; *e.g.* "*zāiñ—thāiñ* = where—there, or whither—thither"; and as the first of the Correlative Pronouns can be omitted, so also the first of the Correlative Adverbs can be omitted; *e.g.* "whither I go, thither you cannot come = *āuñ votāñ thāiñ tumiñ yeunk nozo*". In English too, one of the Correlative Adverbs could be omit-

ted, but, usually, the second of them, or better (as there is no fixed place for them) the “ἀπόθεν;”; whereas in Konkani the “ἀπόθεν” is omitted. This is the best way, it seems to me, to understand some elliptical sentences, which are very different from the English or Latin forms of speech. Interrogative, Relative etc. Adverbs need no explanation; or will be learnt by practice.

2. *Adverbs of place.* If used absolutely, they are as given in Part II. Ch. V.; if the notion “through. . .” is expressed, then they are changed into an Adjective and put in the Instrumental according to the rule (see pp. 212, 213, para. 7). If the notion “from. . .” is expressed, they can be used followed by “thāun” or some other word without making any change; this must be understood also of other Adverbs. Sometimes the original Adverb is used also in this meaning. So we say “haṅgācēān=through here”; “tāntlēān=through there”; “poisileān=through a distant place”; “haṅgā thāun=from here”; “āz legun=from to-day”. About this point we must remark, that not only can the same word be used both as an Adverb and as a Postposition as stated above, but also the Instrumental of the derived Adjective can be used as Postposition. So we can say: “to moje mukāveleān vetā”, instead of “to moje mukār vetā=he goes before me”.

According to the above explanation we could not use the form in -sān, if the Adverb is used absolutely; yet sometimes we meet such a form: I doubt about its correctness. Consequently we say “to mukār assā, to pāṭi assā” (some also say “mukāveleān, paṭleān assā”); “to mukāveleān vetā or mukār vetā”; “to moje mukār vetā” (*Postp.*); “to moje paṭleān vetā”. In the last example we cannot use “pāṭi”; then the meaning would be “he comes back, returns”. This “pāṭi” therefore seems to be used only as Adverb.

3. Some of the given derived Adjectives are seldom used; e.g. “vegiātsa”.

4. To some Adverbs the Particle -gi gives an indefinite

meaning; *e. g.* "khāiṅgi gelo = (he) has gone somewhere, (he) has gone I do not know where"; "kossāṅgi kelāṅ = in some way or other has been done (somehow or other)". To express such a meaning it seems to be necessary to add this -gi. Moreover it can be added as a pleonasm to the Correlative Adverbs. (As to the correlative pronominal sentences see p. 241.)

## Art. VI. Postpositions

### § 1. Postpositions in General

These are just the opposite of the Adverbs, because the Konkani Postpositions are as frequent as the Adverbs are rare, I mean grammatically. Many English or Latin tenses are expressed by Postpositions (see above); some Conjunctions too can be rendered by a Postposition; *e. g.* "because = pāsua", Latin *propter*. The Postpositions are, I may say, the favourite part of speech of Konkani. But on the other hand they are not so frequent as in English; because so many Verbs compounded with Prepositions can be rendered by a simple Verb. Moreover we have seen (see pp. 5, 227) that sometimes they are changed into Adjectives. This use of Postpositions renders the sentences more simple; because out of two or more sentences only one sentence is formed, which, however, is so long and complicated that we do not gain much perspicuity.

1. About the case governed by Postpositions you have the list in Part II, Ch. VI. If some other Postposition should occur, what case does it govern? As far as my knowledge goes, the Original: I do not remember now to have ever found (except "pois" which can be joined to the Dative, *e. g.* "santi-poṅāk pois=far from sanctity") any Postposition, which governs the Dative or Nominative besides the given ones. Yet remark that it is not prohibited to join them, if the meaning requires it, also to the 2nd Locative as hinted at on p. 153, para. 6; *e. g.* "from the carriage = gāḍier thāua", here we want to

express descending from a high place. Perhaps some Postpositions might be joined also to some other case.

2. The Postpositions can be joined to Nouns, Pronouns (sometimes to Adjectives too), Verbs, *i. e.* Participles, Adverbs.

3. As regards the union of two Postpositions (see p. 153, para. 6) this must be understood not only of the 2nd Locative, (for I said that the termination *r* of the Locative can be considered as a contraction of "voir"), *i. e.* not only can a Postposition follow the 2nd Locative, but also two real Postpositions can be joined. This takes place when two notions, as stated at p. 153, are to be expressed, which are not sufficiently expressed by one Postposition. The Postposition which more frequently is joined to other preceding real Postpositions or Postposition-Adjectives is "thāun"; *e. g.* "moje lagiñ thāun pois votsā = *lit.* go from near to me far"; if we consider that "pois" as a Postposition, we would have three Postpositions together. Yet here "pois" seems to be rather an Adverb. "Dēvā kṛle thāun sārṇy nilāñ = *lit.* everything came from near to God". As to the example given *i. e.* "sārgarānt", in which not two pure Postpositions, but two cases are confounded, *i. e.* the terminations of the 1st and 2nd Locative together are added, this, I say, is not in common use. I have put it down, because I have heard or read it somewhere, but this must be considered as an incorrect form. To express such an idea this expression is more common "ūnts sārgūr = aloft in heaven", "ūnts mezār = aloft on the table"; or the 1st Locative only will suffice.

4. About the change of Postpositions into Adjectives see p. 227. Further what is said in Art. V. about the change of Adverbs into Adjectives *servata proportione* holds good also for Postpositions.

About the construction of Postpositions, chiefly about the long sentences which they govern, see Ch. III., below.

## § 2. Postpositions in Particular

Here too, it would be worth while to explain each Postposition; I must limit myself to these few points.

1. First, there are some Adjectives derived from Postpositions not laid down in pp. 147-150; *e. g.* "phudlo" from "phude"; "uprāntlo" from "uprānt" *etc.* Moreover some other Postposition not given there may occur; *e. g.* "viśyānt = about", Latin *de*; "bāri = Latin *instar*"; this last, "bāri", although perhaps strictly not a Postposition, has, however, nearly the same construction: (see also p. 225 para. §). About this "bāri" remark further, that some use "perri" instead of "bāri", chiefly in religious matters.

2. "Moṇasār, pāriant = until". "Moṇasār", if used with Verbs, is often shortened into "sār" (see Appendix to the Grammar). Both "pāriant" and "moṇasār" seem to be used indifferently. Both can be used also with Verbs, although with Verbs more frequently "moṇasār" is used.

3. "Porteā" is derived from "porti = turn"; hence it means "turning" and is like a Participle, which must be declined as I said of "kosso" *etc.*; as to the meaning, it is a Postposition, yet grammatically it is an Adjective; *e. g.* "the father will be against the son, and the son against the father = pūṭṭu bāpāk porto astolo, ani bāpai putāk". If we say "porteān" or "portun", the meaning is "again".

4. "Āḍ" and "virōdh" are, very often, used indifferently with "porteā".

5. "Phudeā" is a strange Postposition, because it seems to have two contrary meanings, *i. e.* *after* and *before*. Yet this is only in appearance; its original meaning is *close to*, but still in future; hence according to the way of conceiving such a meaning, it can be expressed either by "before" (close to, in future) or "after" (after this time, in future). So we can say: "yea phudeā pātak kārnakā = in the time which is be-

fore thee or before thy face (in future) do not commit sin". "Phudess" seems to come from "phuḍa = future time".

From it the Adjective "phudlo = future", or that which is immediately after the present, or before another thing, *e. g.* "Paskā phudlo upās = Lent, or fasting which is before Easter".

6. "Uprānt, magir". Both have the same meaning "after" as in Latin *post*; "uprānt" seems to be more used as Postposition, and joined as far as possible with the Participles of Verbs; "magir" is more common as Adverb; *e. g.* "kān keleā uprānt = after having performed the business"; "ānū magir yetā = I come afterwards". Yet sometimes they can be used indifferently. "Uprānt" and "magir" are usually joined to the Pure Past Participle.

7. "Paṭleān" is the Instrumental of "paṭlo" derived from "pāṭi = back". It may be used also as Adverb, *e. g.* "to paṭleān yetā = he comes behind". Yet, although it be used as Adverb, as to the meaning it may differ from "pāṭi"; so "to pāṭi yetā = he comes back"; "to paṭleān yetā = he comes behind (after us)". The reason of such difference may be this: "pāṭi = back", "paṭleān = through that way which is measured in going back, or behind" (see above).

8. "Voir" properly means "upon"; yet figuratively it can be used also to express "in", but with a certain emphasis; *e. g.* "sūtān teā mānšā voir assā = the devil is in that man". Instead of "voir" we may use the 2nd Locative, but not in every case; use must be consulted.

9. "Sākāl, khāl, tala, ponda = under". Sometimes they can be used indifferently; in many cases however they must be distinguished: "sākāl" seems to be used rather of material things and of a non-contiguous inferiority, and, more frequently as Adverb, *e. g.* "sākāl poḍlā = it fell down; "khāl" more commonly is used in figurative meaning, *e. g.* "to mojan khāl assā = he is under my jurisdiction". The Goanese use "khāl" also for material things. "Tala" and "ponda" are used more



frequently for contiguous inferiority; "ponda" is the most common Postposition to express "under" and "below".

From these Postpositions we have the derived Adjectives: "sākāilo, kbāito, pondlo".

10. "Kāḍe" has been explained elsewhere. About it remark only the Adjective "kāḍtso" which is used in a strange manner, to express "from" instead of "thānu"; the reason has been given elsewhere, *i. e.* "kāḍtso = that which is *or* was near"; "Somi Jezu Krist Bāpā kāḍtso āilo = our Lord Jesus Christ came from the Father, *He* came being near to the Father". Some say "gāḍo" instead of "kāḍe".

11. "Bhāir = out" is used not only to express place, but also figuratively; *e. g.* "gārje bhāir = without necessity"; "more than I am obliged = kāideā bhāir"; "beyond your power = podvie bhāir" *etc.*

12. "Vin, *or* vine" is not often used, because the English "without" is better expressed by the Negative Gerund in "-tanā" or by the Conditional Negative, or by "šivāi". Nevertheless it occurs in this and similar meanings: "without necessity = gārje vine", "without comparison = sāri vin" *etc.* If "without" occurs with a Verb, it is expressed by the Negative Gerund, as I said; if it occurs with a Noun, then it is translated sometimes by the negative form of the Verb, if such a Verb is understood; *e. g.* "without communion man cannot live a supernatural life = kungār kāneināstanāsi sāimba-vorto jiv jieunk nozo." We have seen already that "bhāir" can be used also in the meaning of "without".

The derived Adjective "bhāilo" means "exterior", *e. g.* "bhāileo mādri = exterior Nuns" (Tertiaries), as they say here in Mangalore.

13. "Saṅgata = with" properly means "society"; and even in this meaning of "society", it is replaced sometimes by "kāḍo", if our "with" expresses directly the term of an action; *e. g.* "to have to do something with"; consequently "saṅgata" seems to express directly "company". Notwithstanding in

some cases "saṅgata" and "kāḍe" or "lagiā" might be used indifferently; *e.g.* "Dēvā kāḍe" or "Dēvā saṅgata meḷon mānis ajapañ kārtā = man united with God makes wonders". In this example however "saṅgata" is better used.

14. "Viṅgāḍ", strictly speaking, seems to be an Adjective, meaning "separated"; yet its use corresponds to the English "apart, aside"; *e.g.* "Somi Jexu Kristān apostolānk viṅgāḍ dovoricūt = Our Lord Jesus Christ took apart the Apostles." Instead of "viṅgāḍ" we can use "vegḷo = separated". Some say that "vegḷo" is used for persons, "viṅgāḍ" for things, yet such difference is somewhat doubtful.

15. "Pasun, pasvot". Commonly these two Postpositions can be used indifferently in the meaning of "on account of" and "in order to" or also "for", Latin *pro*. Yet if I were to judge from the use made by some of these Postpositions, I would say that "pasun" means "on account of", "pasvot = in order to or for". Future considerations may determine this point.

16. "Khātir" seems to be more commonly used in the meaning of "for", *e.g.* "moje khātir māg = pray for me."

17. "Nimtiā" can be used in the same meaning of "pasun", *i.e.* "on account of"; it is rather rare.

18. "Pārmāṇe" seems to be an old Original, from "pārmāṇ = manner", not used except in the Original. We have a sign of its origin from a Substantive in the sentence; "fāvotē pārmāṇe = in a proper way". Notwithstanding it follows the rules of the Postpositions; so we say "kāideā pārmāṇe = lawfully"; "śāstrā pārmāṇe = according to or in conformity with religion"; "povitṛ pustakānt sāṅglea pārmāṇe khāiñ mheḷē sārgār rigānāñ = as it is said (according to the said) in the Holy Bible, no unclean thing enters into heaven". This Postposition can be joined also to the Past Participle.

19. "Bhountaṇiā" (not "bhūntaṇē", as on p. 152). It is derived from "bhōṇ = go round"; it seems to be the Instrumental (see p. 24, para. 5) of some old Substantive, no more in use. It is used in this and similar sentences; "Roman

părză yeun Jeruzaleā bhountaṇiñ veḍo mārтели = the Roman people will come and put a siege around Jerusalem."

20. "Vesleān" seems to be the Instrumental of the obsolete Substantive "veslē"; yet it is more natural to say that it comes from "issiñ=in this way"; "issilo=which is in this side", "issileān=through this side"; the initial *v* is prefixed as this is often the case with words beginning with *i*.

21. "Dikān" is the Instrumental of "dik=side, direction": hence it may require sometimes the Original of the Adjective instead of the Original of the Noun. From the explanation given of "vesleān" we can learn that "dikān" and "issileān" are synonyms indeed, yet not to be used always in the same way. In order to know which must be used, recollect that "dikān" means "in the direction of", "issileān" means "in this side or through this side"; in a particular case consider which of these two literal translations is more suitable. Examples: "In what direction is Europe? = Vilāyet khāinḍea dikān assā?" Here we could not use so properly "issileān". "Europe is in this side = Vilāyet issileān assā"; "the country called Gnosis is in the direction of the place called Energeia = Gnosis mollogāuñ Energeyā mollea gāuñḍea dikān assā."

22. "Thāun", as hinted at, means "from", as in the sentences which express distance, real or metaphorical; *e. g.* "from good resolutions to execution there is a great distance; therefore the Holy Bible says: desires kill the lazy man = boreā niḍevā thāun sovoi pāriant bhou pois assā; teā pasun povitra pustak moṇṭā ki khuṣeo ajsi mūñḥāk jivsi mārtaṭ mōṇ". This Postposition has been explained elsewhere also.

23. "Poltoḍi" originally means "on that side"; *e. g.* "of the river or beyond"; in the metaphorical meaning of "beyond" it seems not to be often used; "bhāir" is rather employed in such a meaning.

From "Poltoḍi" the Adjective "pelo=ulterior" is derived; it means exactly "that which is beyond..."; *e. g.* "pelo burgo yeundi=let the boy come who is beyond the...".

24. "Altādi" is the opposite of "poltodi": the derived Adjective is "āilo".

25. "Vorviā" means "through", in German "*durch*" as in the sentence: "through continual prayer we shall save our soul, and obtain from God every thing = kbālinastanañ magčēā vorviā amiñ antso ātmo bačau kārteleāuñ ani Dēvā thāun sārva karpā zođteleāuñ". It means therefore "means, instrument, cause".

26. "Šivāi and karit" correspond to *præter*; e.g. "tače šivāi = beside this". They are used also to express the English "except"; e.g. "except sin nothing is a true evil = pātkā šivāi vāit kūñ nāñ". By this Postposition we can also translate elegantly many negative conditional sentences; e.g. "if we do not suffer now with Jesus Christ, we shall not enjoy with him everlasting joy = Jezu Kristā saṅgatā amiñ atāñ sozanāñ zaleār, tačeā saṅgatā sasnāčēñ sukh bhogunk nozo". The meaning itself of "šivāi" seems to exact, if joined to a Verb, the Participle in -tso; yet there may be some rare case in which some Past Participle might perhaps be used.

27. "Badlāk" comes from "badāl = to exchange" hence literally it means "at or in the substitution of"; thereby its meaning and use are already known.

28. "Suāter" is the 2nd Locative of "suāt = place"; yet its construction is as if it were a Postposition. I must however acknowledge that its use is rather complicated, and connected with the construction of Participial sentences; e.g. "by unworthy communions, instead of receiving God's grace, you drink your own judgment = no updo fāvonāiñ astanañ sentā to, ani Somia kala pietā to karpā zođēo suāter apñākats zāđi sentā ani pietā mōñ Sāñ Paul sangtā".

29. "Višyānt" is like the Latin *de* or the English "about", e.g. "if we love God, we shall speak of Him willingly = amiñ Dēvātso mōg keleār, tačeā višyānt kušālāyen aleizār".

From "višyānt" I found somewhere derived the Adjective "višyāteso = which is about, relative", e.g. "Dēvā višyāteso niāl =

meditation about God"; many do not acknowledge it as a Konkani word; yet it seems to sound well.

## Art. VII. Conjunctions

### § 1. Conjunctions in General

We can say of the Conjunctions what we said of the Adverbs, viz. that if we understand by this name any word which performs the office of the English or Latin Conjunctions, there may be many Conjunctions; if we understand words which *formaliter* and grammatically also may be Conjunctions, distinct from all other parts of speech, we must say that there are few; because *a*) many of our Conjunctions are expressed by Postpositions, as Konkani is very fond of them, *e. g.* "because" is often expressed by "pasun" with the Participle: "you commit sin, because you do not pray = māḡpeñ kārnatullea pasun pātkānt poḡtai". We could use also the true Conjunction "kiteāk molleār"; *b*) sometimes the Pronouns are used instead of Conjunctions, *e. g.* "as—as=kosso—tasso, or zosso—tesso; *c*) sometimes the English Conjunction is omitted in Konkani, *e. g.* "in one or in the other way = kossogi"; "is it right or wrong? = tsuk sāmagi?" *d*) The Negative Conjunctions are expressed by the Affirmative Conjunctions, with the Negative Particle joined to the Verb, *e. g.* "a proud man does not please either God or man = gārvi mānis Dēvāki mānšānki mānuānāñ = *ilī*, to God also to men also does not please".

### § 2. Conjunctions in Particular

A few words about the most common Conjunctions:

1. "Kiteāk" means "why? *ilī*, to what?" Dative of "kiteā". Instead of "kiteāk" we may use "kitea pasun? = for what?" as in Latin *propter quid*, instead of "*cur*". Its construction is regular, *e. g.* "kiteāk poḡetai tuñ teñ kuskut tujea bāvāḡea doḡeānt ani ġintānai to tōḡ zo assā tujea doḡeānt? = and why

seest thou the mote in thy brother's eye; but the beam that is in thy own eye thou considerest not?" (Luk. vi. 41.)

2. "Kiteāk moḷeār = *hif.* to what if you say", used for "because". The construction is regular. Both are put in the beginning of the sentence, as in English. Sometimes only "kiteāk" is used. Instead of it very often a corresponding Postposition (pasun . . .) with the Participle, is used, or

3. "Dekun". If this is used as a Postposition, it is put at the end of the sentence, *e. g.* "Dēu lekāvorto boro dekun amiñ tatso mōg kārīzāi = we must love God, because he is infinitely good." Sometimes "dekun" and "kiteāk" are joined together thus: "...kiteāk Dēu boro dekun". The first mode seems to be better. "Dekun" can be used also as an illative particle; then it is put in the beginning; *e. g.* "Dēu amtso rātsnār, dekun amiñ tači sevā sākri kārīzāi = God is our Creator, therefore we must serve Him". "Dekun" is used also as Postposition, instead of "pasun", but seldom; *e. g.* "mānis bhōu āskūt, tea dekun takā Dēvāi kumok zāi = man is very weak, on this account he is in need of God's help".

4. "Thār" is commonly used as an illative particle in the beginning of a sentence: "souñsār amkāl phetaitā, thār amiñ kiteñ kārīzāi? = the world deceives us, then what to do?" It is joined to "zār" and "zāri" (see below).

5. "Puṇ=but", Latin *sed*, German *aber*. If "but" corresponds to the German *sondern*, *i. e.* in oppositions, more frequently "bogār" is used. When this *but* is in connexion with "not only" and the like, the preceding "not only . . ." is translated by the Negative particle and the emphatic *-ts*; *e. g.* "God is not only good but also just = Dēu nāints boro, bogār nīvānt".

It seems that the English "but" is very often omitted in Konkani, unless there be a peculiar emphasis upon "but".

6. "Thāri" is compounded of "thār" and "i=also, although". It may be used absolutely as in this sentence: "forty years long I was near to this generation, yet it did not know my

way = ānā ōālis versān ya kulie lagiñ assullo, thāri tīpēñ moji vāṭ voḷkunk-nāñ (Ps. xcvi. 10, 11). It can be used also joined to "zari" (see below).

7. "Zaleāri" is compounded of "zaleār" and "i", hence the literal meaning is "although it happened". It can be used however also absolutely, *i. e.* as the English "yet or notwithstanding"; *e. g.* "yeñ vojeñ bhāradik khārentz; zaleāri sosazāi = this burden is heavy indeed, nevertheless (we) must suffer it".

8. "Zārtār, zāritār" (see p. 155). Here only about its construction. The first can be used to express the conditional (*if*) and the second for the permissive (*although*). If the meaning is merely conditional or permissive, then they govern more frequently, the tenses indicated at p. 251. Yet sometimes the conditional or permissive notion is mixed with some other notion (see p. 268, para. 3); then we might use that tense which comes nearer to the notion which is to be expressed. I cannot say more here in general; for the particular cases may be very many and different. Remark however that common people may use some forms which do not agree with the philosophy of grammar, considered together with the use of more learned people; hence those forms can be eliminated as wrong. Among these wrong forms we might perhaps reckon the compound form of "zārtār or zāritār and -leār"; *e. g.* "zārtār tuveñ yeñ keleār, tukā yōk inām mejat = if you did this, you would receive a prize". This form is not acknowledged as right by some natives themselves; "Zāritār and zāritāri" can be used indifferently; the only difference is that "zāritāri" has twice the permissive particle *i*.

9. "Ki, mōṇ". Many things should be said about these; but as they are intimately connected with the construction, I shall speak of them in Ch. III. More exactly we should write "mhōṇ".

10. "Vo, uo, yā". Such Conjunctions are not often used, they are not seldom omitted especially in interrogative sentences (see § 1). All three mean "or".

11. "Muṇṇēñ" is the Infinitive Absolute of "muṇ=say"; it corresponds exactly to the English, except that Konkani leaves out "that is".

12. "Nāñ, nāñ, niñ = no". The English *no* is translated by "niñ or nāñ", if some quality is denied and the Verb "to be" is understood; in other cases "nāñ" is used. Very often the whole sentence is repeated, in the negative form, as in Latin; e.g. "āilogī to? = did he come?" "yeunk-nāñ = no, he did not come" see p. 104. "Niñ" probably is "nāñ", but pronounced quickly.

13. "Sāit" means "also, together"; its construction is thus: either it is placed after the affected word without modifying its case, or it may govern the Original of the affected word; e.g. "soul and body together will go to heaven = ātmo ani kuḍ sāit sārgār vetāt, or ātmeā ani kuḍi sāit sārgār vetāt". I cannot ascertain whether this 2nd form is quite correct, although it occurs.

Some other Conjunctions and Particles can be found, with their use in the Dictionary.

## CHAPTER III. CONSTRUCTION

### Art I. Partial Construction

#### § 1. Verbs of Finite Mood

The Mahrāṭṭi Grammarians distinguish in this point three "Prayōgas" or Constructions, i. e. "Kartari" or Subjective, "Karmaṇi" or Objective, "Bhāvi" or Nearer construction. As the "Kartari Prayōga" does not differ from our construction, and the "Bhāvi Prayōga" is seldom used, so I do not follow this rather difficult mode of explanation, but I explain this point according to the rules of Passive Voice especially, which exists in our languages; so it will be easier, for there is a transition *a noto ad ignotum*. This point proves once more that Konkani has not always the same rules as Mahrāṭṭi, as some think.



The "Kartari" Construction is the same as the construction in Latin or English in similar sentences, therefore it can be omitted; generally, in the points which are not indicated as irregular, we may follow nearly the same construction as in English or Latin. For the other points we must distinguish Transitive and Intransitive Verbs.

1. *Transitive Verbs.* The Transitive Verbs in the tenses of passive meaning (see page 275) have a construction, as if they were passive. Hence the subject is put in the Instrumental, the Accusative in the Nominative, and the Verb agrees with this new Nominative; e. g. "āuveñ mojeñ kām keleñ = I performed my business, or by me was performed..." To this general rule we must add these limitations:

a) If the direct object of the Transitive Verb is an animate subsistent object, it remains in the Accusative also in the tenses of passive meaning, although the Verb agrees with this Accusative in gender, number and person (Karmaṇi Prayōga).

b) If the direct object of the Transitive Verb is a person, and sometimes also if the subject is not a person, it seems allowed (although not often used) to put the Verb, if it is in the above named tenses, in the neuter; so "taṇeñ bāpāk āpoileñ = he called the father", instead of "taṇeñ bāpāk āpoilo". (Bhāvi Prayōga).

c) In the Potential Mood, the Noun which should be put in the Instrumental, can be put in the Dative, or if it is a Pronoun, in the Instrumental of the derived Adjective. So: "he may eat = taṇeñ khāviet", or "takā khāviet", or "taceān khāviet", from "khā = eat".

d) As to the Potential and Necessary Mood, the Transitive Verbs have the above construction only, if the forms in "-iyet", or in "-zāi" occurs; as to the Negative Necessary, the agent is put in the Instrumental in "-jeān" or "jeān" (see p. 218, para. 9).

e) If the agent is the 2nd Person Singular, in the Past, Perfect, Past Perfect, the Verb remains in the 2nd Person

Singular Neuter; *e. g.* "did you hear my words? = *taveñ mojiñ utrañ aikäläiñgi?*" (some seem to use the Masculine "*aikälöigi?*"). In non-interrogative sentences it seems allowed to have the Verb agreeing with its object; *e. g.* "*taveñ mojiñ utrañ aikälänt, or aikäläñ = you have heard my words*". So in confessions, when asking we must use the 2nd Person Singular Neuter. Instead of the Neuter 2nd Person Singular, some use the Feminine; *e. g.* "*taveñ mojeñ utrañ aikäläñgi?*"

f) There are a few Transitive Verbs which have the same construction as the Intransitive Verbs. These are the following: "*sik = learn*", "*visär = forget*", "*jeu = eat*" (rice), "*pie = drink*", "*nes = dress*", "*pāngurü or pāngru = cover oneself*", "*tsuk = be missing or mistake*", "*häs = laugh*", "*bhēt = visit*", "*volkä = know*", "*ulei = speak*", "*somza = understand*" and a few others which use will teach you; *e. g.* "*to uloilo iñ utrañ = he spoke these words*".

2. *Neuter Verbs.* These, as also those few Transitive Verbs now excepted, have the above construction, *i. e.* the Nominative goes in the Instrumental in the following cases:

a) If they are joined to "*zäi*", *e. g.* "*taveñ votsazäi = I must go*"; and also more commonly in the Potential Mood in "*-yet*", *e. g.* "*tapeñ votsayet = he may go*".

b) In the Past Gerund in "*-täts*", *e. g.* "*māñsäniñ tsäñ pietäts säma uleinünt = if men have drunk much, (they) do not speak rightly*". Yet with this Past Gerund the Neuter (as also the Transitive) Verbs may follow the common construction; *e. g.* "*māñis pietäts. . . .*"

c) In the Infinitive corresponding to the Latin Accusatives with Infinitive; *e. g.* "*tumkañ gärs assä äveñ veñeñ = expedit vobis me ire*". Yet here too we may follow the "*Kartari Prayōga*": "*äüñ vetso tumkañ gärs assä*".

d) With "*nozo*" the Instrumental in "*-jeän or -jeñ*" is used. (See p. 213, para. 9.)

In other cases the Intransitive Verbs have a regular construction.

## § 2. Participles

Though the Participles follow the general rule, yet they require a particular explanation, because the application of the general rule is difficult. First, about their construction in relative sentences.

1. *Omission of the Relative Pronoun.* If we have a sentence governed by the Relative Pronoun, this is omitted and the Verb is changed into its corresponding Participle; *e.g.* "the man who was working died = *rāur kārtālo mānis melo*". The omission can take place, although the Relative Pronoun is accompanied by some Postposition; *e.g.* "the road on which you walked yesterday, has been spoiled = *tāñ kāl tsālo mārog, pād zālo*".

The omission of the Relative Pronoun, which naturally precedes its Noun and can have, as we shall see, before itself some other word either as Subject or as Object, gives rise to very long and rather difficult sentences, which will be more conveniently explained below. (Art. II. § 1.)

2. *Concord.* With which Noun must this Participle agree? The following is the answer and general rule:

The Participle agrees in Gender, Number and Case, not with any word which may be a part of the relative sentence, but with that word, of which the relative sentence is like an explanation or like an Adjective.

In the example, given above, the words "on which you walked" are an explanation and used as an Adjective of "road"; therefore the Participle agrees with *road*. "*Tāñ*" before "*tsālo*" is the Nominative of the relative sentence; hence it must not be taken into consideration in this point.

If we had had above a Transitive Verb in a Past Tense, then we should have said "*tuveñ*"; because the Participle has the same construction as the Original Verb; *e.g.* "the road, which you have seen, has been spoiled = *tuveñ pojeilo mārog pād zalā*".

*Corollary 1.* In order to change a relative sentence into a participial sentence *a)* omit the Relative Pronoun, *β)* change the Verb into the corresponding Participle, *γ)* let this Participle agree in Gender, Number and Case with the word, of which the relative sentence is an explanation, *δ)* leave the words of the relative sentences in the same order, *ε)* place the participial sentence before the affected Noun, (see an example here below).

*Corollary 2.* In a participial sentence there may be a Nominative or other Case before the Participle; *e. g.* "to boro zallaē pasun sārgār gelā = he went to heaven, because he had become good". "Zallea" is Original, "boro" Nominative, because we should say: "to boro zallo"; hence the Participle, although in the Original keeps the same construction. Moreover there may be an object governed by the Participle, *e. g.* "the tooth with which the tiger bit the ox, is this". First literally: "dāntu zapefi vāgān bāilāk sābḡllo uo"; now a participial sentence according to the first corollary: "vāgān bāilāk sābḡllo dāntu uo". There are numberless examples like this. This last corollary must be well remembered in order to understand some long participial sentences, in which the Participle is accompanied by many Nouns.

The above rule is not to be applied to the so-called Participle in "-āḡ lo". (See pp. 256, 259.)

Although this participial construction is very frequent, the use of the Relative Pronoun is not prohibited. (See its construction, p. 236).

3. *Case governed by Participles.* From the given examples we learn that the Participles of Nenter Verbs have no Accusative, except in a few cases similar to the Latin *vitam vivere etc.* Participles of Transitive Verbs govern the same case as the Verbs from which they are derived and have the same construction and meaning. Hence if we have a compound Noun of a Transitive Participle, and of another Noun governed by this, the first Noun is not put in the Original (see p. 179); *e. g.*

"luḡaṭ siuṣṭolo = he who stitches a cloth"; but "luḡa siuṣṭār". Consequently no change of case takes place by changing the Verb into the corresponding Participle; e.g. "he went home = to ḡarā ḡelo"; "to the house to which he went = to ḡeleā ḡarāk"; "he cut a tree = tapeñ yēk ruk kātārlo"; "the tree which he cut is very large = tapeñ kātārlo ruk bhon vōḷ".

## Art. II. Complexive Construction

### § 1. Collocation of words

The following principle may throw some light: "The less important words precede the more important ones"; hence a) the secondary sentence precedes the principal; b) in each sentence the Adjective, if taken as an attribute (see p. 199, *note*) precedes the Noun; c) a whole sentence which takes the place of an Adjective precedes the affected Noun; d) the Verb is put at the end; e) if many subordinate Nouns occur, the governed Noun precedes the governing one; e.g. "I gave my book to the son of the brother of my friend = āuveñ mojeñ pustak mojeñ iṣṭāṭeā bāvāḍeā putāk dileñ"; f) if there be two words or cases independent of each other, there is no fixed rule; yet here too the above mentioned principle might be applied.

We may say also thus: the various parts of a sentence are very often so connected that some are like *genus, materia, determinabile*; some are like *differentia, forma, determinans: genus* etc. precedes *differentia* etc. Yet we cannot explain all examples by these two ways; use is the master. Hence a) in preaching and religious matters a somewhat different construction is used, as b) often also in familiar conversation; c) in some cases the complication of words requires some other arrangement.

This most general rule will be explained for the sake of brevity, with some examples. "The man who has been created by God to His own image with great love, becomes

dear to God by Divine love = Dēvān apleā sārkeāso tsād mōgān rātsullo mānis mōga vorviñ Dēvāk mōgūl zatā". The sentence beginning with "who" is like an Adjective of "man"; hence omitting the Relative Pronoun, "mānis" is put after it. Further in the same relative sentence the Participle is put at the end, immediately before "mānis", as Verb; "by God" precedes "to his...", as the second part has more emphasis; and again, "apleā sārkeāso" precedes 'tsād mōgān', because this second part determines "rātsullo". The following words need no explanation.

"The brother of the father of my friend, has to suffer 1) on account of the war, 2) which took place 3) between the King of Arsuzia and the Emperor of Kadimeri 4) in the 2nd year 5) after his arrival 6) in this country = moje ištāṣea bāpaitso bāu yeñ gāvñat ailleā duereā vorsā Arsūcitsen rāyā ani Kadimeriṣea mahā-rāyā bitār zalleā zuxā vorviñ sostā". At the end the Verb, in the beginning the subject preceded by the governed Nouns; and among these, that which is governed and governs, precedes; of the remaining words this is the order of determination: "1) on account of the war, 2) which took place, 3) between ..., 4) in the 2nd ..., 5) after his arrival, 6) in this country". The 2nd determines the 1st, the 3rd determines the 2nd and so on; consequently we must put them in this order: 6), then 5), then 4), then 3), then 2), then 1). In this example you see also how the Participial sentences must be constructed.

Although this is the nature of Konkani as to construction, yet if such long sentences occur, it will be better to resolve them into smaller sentences. Yet even in smaller sentences the same rules which have been laid down above, and shown in the above two examples must be observed. Many other things about this important point should be said, which however for extrinsical reasons must be omitted. At any rate the gist of them has been touched upon.

Remark further 1) that titles are usually put after the affected word, seldom before; *e. g.* "pādri sāib". 2) The interrogative words are put as close as possible to the Verb; if this is not expressed, at the end; *e. g.* "why does your hand tremble? = tuzo hāt kiteāk kemptā?" "who is that man? = to mānis kōn?" If we say "kōn to mānis:" it means "what kind of man is that?" 3) The article "yēk" prefers to be joined immediately to its Noun, if there are other Adjectival Genitives; *e. g.* "a man of this country = yēā gāuñtso yēk mānis"; if we say "yēk gāuñtso mānis", some understand "a man of a country". Some more examples about construction will be given perhaps in the I. Appendix.

## § 2. Connexion of Sentences

There are co-ordinate and subordinate sentences; each kind can be subdivided: here I speak only of some subordinate sentences; the others are either easy or are explained in the Dictionary. Secondary sentences are connected with principal ones by Postpositions and Participles (see p. 274 *et alibi*), very often by "mōṇ and ki = that". Their construction is this:

1. Put first the secondary sentence, then "mōṇ"; then the principal one; *e. g.* "to phaleā yetolo mōṇ āuñ čintāñ = I think that he will come to-morrow". Yet if the Verb is not put at the end as often happens, "mōṇ" also is not put at the end; *e. g.* "to assā mōṇ apleā gārānt āuñ čintāñ = I think that he is in his house". Yet it is better to put the Verb at the end.

2. Put first the principal sentence, then "ki", then the secondary sentence; *e. g.* "āuñ čintāñ ki to yetolo = I think that he will come".

3. Put first the principal sentence, then "ki", then the secondary sentence, then "mōṇ"; *e. g.* "āuñ čintāñ ki to yetolo mōṇ".

4. Omit altogether the Conjunction; "āuñ čintāñ to yetolo". Among these modes, the first seems to be more correct. In such sentences the Verb is put in the mood required by

the meaning; if the meaning is imperative, exhorting and the like, then the Imperative is used; *e. g.* "request God to forgive you = Dēvā lagiñ māg bogos mōñ". Therefore if in Latin or English we have an *oratio indirecta* governed by "mōñ", in Konkani the *oratio directa* is often used, retaining, however "mōñ" as in Hebrew; *e. g.* "he requested him to lend him a book = tače lagiñ māglāñ yēk pustak dī mōñ"; "*cum responsum accepissent ne redirent*" = having received the answer not to go back = zāb meļtāta, portun votsanaye mōñ". Gi or gāi seems also to be used to connect sentences both co-ordinate and subordinate; it may be joined also to "mōñ"; *e. g.* "kāññ, khāññ ani kōñā pasun mag-neñ mōñazāigai mōñ poļeyā = let us see when, where, for whom we have to pray".

*Remarks.* 1. Using "mōñ" is the easiest way of expressing in Konkani the Latin Past or Future Infinitive. I say "the easiest way", not the "only way", because the construction of Instrumental with Infinitive, can also be used (see p. 257). Even the above examples might be expressed in some other way; *e. g.* "to fāleā yēuñk puro = he might come to-morrow", which has nearly the same meaning as "to fāleā yetolo mōñ āññ činta"; the exact meaning of the 1st sentence is: "it may be that he comes to-morrow".

2. Instead of "mōñ", we can use also "moñun", namely if an *oratio indirecta* is reported. It is just like the Hebrew *dicendo dicit* and the Tulu *andya* or *andya* = andydy.

3. "Mōñ" is sometimes changed into "moļleñ = said", nay sometimes it is declined like an Adjective; *e. g.* "by thinking that I have offended God, I am very much displeased = āuveñ Dēvāk akmañ kelā moļli čintnā makā zāļaitā". When is this "moļleñ" to be used? when we could substitute in a literal translation "said" for "saying".

4. "Mōñ" is used also in the *oratio directa*, as in the Holy Bible: *dixit quod ego veniam*; so also: "tikeñ rāu, āññ yetāñ mōñ = wait (that) I come" (see above *l. 3*). It is used, although another word of a similar meaning is there;



e. g. "to somzunkunã kãseñ gadleñ mōñ = he did not understand how it happened". To use the *oratio directa* with "mōñ" is usual. Nay it seems that this "mōñ" is used as a general means of connexion, although there is no "that" or similar particle in English: to learn such a use great practice is required. Here I can only say in general that Konkani prefers to join secondary sentences with principal ones expressly; hence if no other joining particle is there, "mōñ" is used.

5. Some English secondary sentences do not require a peculiar connexion in Konkani, because they are embodied in the principal sentence so as to form one sentence. This is the case especially with the participial sentences governed by Postpositions (see above).

## CHAPTER IV. CONSIDERATIONS ABOUT KONKANI

### Art I. Origin of Konkani

Konkani is derived from Konkan, a province along the Western Coast of India, approximately between 16° and 20° of latitude. Hence Konkani language etymologically should mean the language originally spoken in Konkan. Yet now Konkani is spoken in provinces far away from Konkan, i. e. in South Kanara by almost all Christians, by many thousand pagans, and also somewhat in Malabar and, so they say, still more South. We must however distinguish two branches of Konkani: the Goanese branch spoken in Goa and, as I heard, elsewhere also, and the Konkani of South Kanara; of this only I speak both in the Grammar and the Dictionary.

This language, formerly called Kanarine language, is so called, because the Konkani speaking people are said to have come from Konkan in ancient times.

The language of Konkan was and is, mostly at least, Mahrãtti; this shows that most probably Konkani is derived

from Mahrätti, as French, Spanish, Portuguese etc. are said to be derived from the Latin. Indeed many Konkani words and some rules too agree with the Mahrätti, yet not to such an extent as to enable us to make much use of Mahrätti. Those who know Mahrätti are well aware of this; for those who do not know Mahrätti, out of many proofs I choose these few:

1. For the Mahrätti termination ऊन, which has no genders, Konkani has -atlo (-i, -ē).
2. The multiplicative numbers in Mahrätti are formed by पट, in Konkani by "dodo".
3. Adverbial numbers of frequency are formed in Mahrätti by द; this mode is no longer common in Konkani.
4. आपण is used for "your honour" etc.; not so in Konkani.
5. The Causal Verbs are formed by सि, in Konkani by ai.
6. There are moreover the terminations of the cases and of the conjugation, which, although sometimes similar, are however often quite different.

Although Mahrätti seems to be the chief stock, Kanarese, Tulu, Malayalam etc. seem to have also contributed to form Konkani. The fact is that there are in Konkani many words which occur also in Tulu, Kanarese etc. I cannot ascertain whether these have been adopted into Konkani on account of their vicinity, or were common to Konkani and those languages; the first supposition is more probable, because there occur in Konkani some words used also in some of the above-mentioned languages, and as far as I could learn, not used in Mahrätti. The most probable reason of it seems to be this: as Konkani for a long time has been neglected, especially on account of its having abandoned the seat of the mother-tongue, many Mahrätti words have been abandoned, and on the other hand it has taken up some words from its new neighbours. Consequently, although Konkani in the main seems to be a Gaurian language (for it seems to be the niece of Sanskrit),

yet it partakes of some of the qualities of Dravidian languages, as Kanarese, Tulu, Malayālam *etc.* are reckoned by Caldwell (Comparative Grammar, page 9) as Dravidian languages.

## Art II. Present state of Konkani

Konkani is a rich and beautiful language, although at present in an ignoble state, because it is far more perfect than many European languages; yet it is altogether uncultivated and appears to be the most imperfect. But as to this point the Konkani spoken by Hindus, as far as I can gather, is in a somewhat different condition from the Konkani spoken by Christians. The Hindus, besides some little varieties in pronunciation and also in some words, have not adopted into their language so many Portuguese words as the Christians.

What are the reasons for saying that Konkani is in an ignoble state? The reasons are: *a*) the total neglect of this language; hence no common written language, no uniformity, and therefore, what is worse, many Natives themselves despise it as a good-for-nothing language; *b*) it is corrupted, particularly in the town of Mangalore, by very many foreign words, especially Portuguese and, latterly, also English. We might say that certainly a great part of religious words, especially the more elevated, are foreign. The reason of so many foreign words in religious matters is to be found, most probably, in the history of the conversion of their ancestors. *c*) Above the varieties of Konkani according to the castes, which thing cannot be avoided in familiar conversation, there is no really cultivated language common to all castes, as there is in our European languages, which have a form above all the dialects of the same language.

Notwithstanding the present miserable state of Konkani, I will never call Konkani a corruption of Mahrātti, in its derivation; for, if the derivation, under any form, of one language from another is to be called corruption, then many

European languages should be called a corruption of another language. If people mean to say that Konkani is a corruption of Mahrätti, because it is a dialect of Mahrätti, without proper forms or rules, I certainly deny it. For *a*) the similarity of forms of one language with the forms of the mother-tongue cannot be called corruption; *b*) there is no want of ruling principles and of common forms at least on the way of perfection; because notwithstanding some varieties, common forms and ruling principles exist, as the whole Grammar shows. Corruption of a language is the introduction of extraneous elements which are a beginning of resolution into elements (see S. Thomas, III. *g*. 50, *a*. 5, *c*.). Consequently a dialect, without common forms and rules can be called a corruption of the stock-tongue. But this is by no means the case with the language of which we speak, as we have already said in this article, and study will show, although we can say that it has, as it is spoken by many, some elements of corruption, which in the long run would bring on a true corruption or rather destruction. The reason of the first part of my assertion, *i. e.* that Konkani is a rich and beautiful language, is partly given in this Grammar, partly in the Dictionary, but cannot be fully understood but by careful study and future cultivation of this language.

### Art. III. What Konkani can become

As Konkani in itself is a beautiful language, but is reduced to servitude, it can become, or rather can be shown to be a beautiful language, if taking pity on it, we deliver it from slavery. To such a work first of all the natives themselves should contribute; for after religion, one of the most important elements of civilization in a nation is its language. It is truly a pity to see a people<sup>s</sup> endowed by God with so many gifts, without a language. To gain this end what should be done?

Some might think we should borrow from Mahrätti or Sanskrit, both words and rules, or at least words.

This would not perfect but destroy Konkani, or make of it either a phantom of Sanskrit and Mahrätti or an aerial language. Whatsoever may be the origin of Konkani, we must now take it as it is and try to elevate it. I grant, however, that we may borrow from the Mahrätti or rather resuscitate some Konkani words which, as all probability shows, must have been used in former times and even now are more or less understood by more learned people, and I have done so in the Dictionary. But whenever we do not find a Konkani word for some idea, to take it from the Mahrätti, would be wrong: this could be done perhaps if Konkani were a dialect of Mahrätti. *A fortiori* I would call it wrong to borrow in such cases, the words from Dravidian languages, although some words can be borrowed also from them, as is the case with all languages. What is therefore to be done? Out of many things which I could propose, I choose only the following ones which, I hope, will meet the common approbation.

1. We must avoid so many foreign words and expressions. Foreign words are well employed, if there are no proper words; but using foreign words when there are proper words, and even without a grave reason, is against Philology. I make one exception for religious words. A great part of them are Portuguese, yet Konkvanized, as they have been used since centuries; moreover it would not be without some risk to use the true Konkani words, used only by Konkani-Hindus. Perhaps we might use the Konkani word for secondary religious matters. I said "Portuguese", because the English words used also by some are not lawfully Konkvanized as yet.

2. But on the other hand we must avoid eliminating those words, which although Kanarese or Tulu originally, are in common use. Let us hear what a great master says on this point.

*Ut silvæ foliis pronos mutantur in annos  
Prima cadunt; ita verborum vetus interit ætas;  
Et juvenum ritu florent modo nata vigentque.*

*Multa renascentur quæ jam cecidere, cadentque  
Quæ nunc sunt in honore, vocabula, si volet usus,  
Quem penes arbitrium est et jus et norma loquendi.*

(Horace, *De Arte poetica*, v. 60-73.)

If there be any extravagant Purists, let them well meditate these verses of one of the greatest Latin Poets; especially the last verse is always to be kept in view in order not to go astray both in rules and words. Consider however that one thing is *usus*, another *abusus*; Horace speaks of *usus*; e.g. employing so many foreign words, although in use, must be called *abusus*.

8. You will say: For many things there are no Konkani words.

I answer: There are many Konkani words, not in common use, yet good; moreover many words are said not to exist, because Konkani is not studied, or because some try to find a literally corresponding word or expression, which way is often wrong. Moreover (and this is the third thing which we should do) we must employ new words, not in common use. How? Especially by way of composition (see P. III., Ch. V.). This way cannot be used indifferently or by every one; the rules laid down *i. e.* and especially harmony and usage must be taken into consideration. By "usage" I mean to say whether a word, though new in form, sounds as Konkani to Konkani people. You find very many such words in the Dictionary marked also as new words, which, however, have been tried to a Konkani ear. This way is necessarily to be followed, else two other ways only or chiefly would remain, *i. e.* either to use foreign words or to use circumlocutions. But although foreign Mahrätti or Kanarese words are not entirely in discord with Konkani, yet this way is against the philosophy

of languages; words of Latin origin, *e. g.* English or Portuguese, or also of Greek origin, except a few, are thoroughly foreign to Konkani and require translation; the 2nd way, viz. to use some circumlocution or some words which approximately express a certain notion; but this evidently is childish and a sign of ignorance.

But on this point of the composition of words I am in a somewhat difficult position. I will explain my position candidly to the reasonable and interested reader. In other formed languages the words have already a fixed meaning: but before reaching that fixed meaning, many years have elapsed; many events have sometimes contributed to the meaning of a word; sometimes a chance was the origin of some words, which events and chance however through many years have been forgotten and the meaning of the word became, we might say, independent of the first etymological meaning; *e. g.* philosopher = φιλόσοφος, originally means "friend of wisdom", which meaning afterwards became a less obvious meaning. Hence although the etymology of many words can lead us to find the corresponding Konkani compound words, yet in many cases especially with words of the above mentioned kind as "philosophy", the etymology cannot be kept in view. Then what remains? There remains to be considered the essential notion of the thing to be termed, and to find a fit expression. But without speaking of the long time which would be required, it is almost impossible to find a new expression which now may have the same much extended and commonly accepted meaning as the similar Latin or Greek word; for the Latin word itself underwent many vicissitudes before receiving such a fixed meaning. Consequently there remains only to try now to choose the most suitable word, as far as this can be done within the short limit of time, which is at my disposal, leaving the perfection and settlement of the things to Divine providence which *ludit in orbe terrarum*. I do not give any examples, for the Dictionary is almost a continued example. Here only

I mention the words *harmonium*, *organ*, *diameter* etc., the general etymological meaning of which has been restricted by long usage to the present meaning. So "diameter" etymologically means "measure through", but now it means "a line passing through the centre...". If we translate "diameter" literally, *e.g.* "âd-mezap", such a word would not be taken in the same limited meaning, as "diameter", except after a long use. In the beginning, it would be taken in its general etymological meaning. Such words are many: hence the difficulty. I remark finally that this mode of composition is not entirely new; for many compound words in common use exist already; moreover this is used also in other Indian languages, *e.g.* in Kanarese, much more is this used in many European languages, especially in German and English. It is however true that Konkani is perhaps not in need of so many compound words as some other languages are; for, one simple Konkani word is used to express many other connected meanings, for which other languages have different words; and what seems to be a sign of poverty, is a sign of perfection; for the fewer the means required to obtain an effect, the more perfect, *ceteris paribus*, is the cause; in a similar way to God, who in His infinite simplicity obtains the most varied effects. Many proofs of this assertion are to be found in the Dictionary; some have been given throughout Grammar.

#### Art. IV. Some rules for beginners

In speaking Konkani, especially with common people

1. Avoid carefully abstract terms, because such terms are few in common use; there are many others, but their use requires some practice and often are not understood. If therefore you have to translate into Konkani abstract terms, resolve them.

2. Express metaphysical and abstract notions by words taken from material things, which have some similarity with



that notion. Although this is the case in all languages, particular attention is to be paid to it; because in other languages the material origin of many words has almost disappeared; hence in our languages we do not think about the first material origin, whereas if we hear the Konkani word, the first notion which we get usually is the first original meaning, *e. g.* hearing "to retract" (one's word), we do not think of its origin from *trahere*; and when we hear the Konkani "kāḍ" we do not think of the meaning "retract", but only "draw" (*trahere*) *etc.*; hence without considering this rule, we might perhaps go far to seek a corresponding word for "retract", and as perhaps we could not find it, we would say there is no Konkani expression for "retract", and we would use a circumlocution, whereas we may use the same "pāṭi kāḍ" which in the main is the same as "retract". From this example judge of many others.

3. If there are many synonyms which slightly differ, do not seek as many Konkani corresponding words; be satisfied with one or few; so, *e. g.*, "think" and "imagine" differ, no doubt, yet be satisfied with "čint". So generally the most common term is used for the various English synonyms, and the general term is used also for the particular one.

4. The numerous compound Verbs of European languages are either translated by the simple Verb or by the Verb and the required Adverb. Yet sometimes a different Verb is required.

5. Often, in order to be understood, the English word must be expressed by a circumlocution; and the English sentence must be expressed by a different Konkani sentence, keeping however the meaning. This is the case especially with figurative sentences; because many figures of European languages differ from Konkani figures. If you do not know whether an European figure can be used in Konkani, substitute for the figurative expression the proper one and then translate.

6. Resolve complex sentences into simple sentences; else you would not be understood, or you would not be able to finish the sentence.

7. Peculiar attention must be paid to the construction, (see Ch. III.) even when speaking with common people who use also Participles; yet if the beginner finds any difficulty, he may use the full relative sentence.

8. Not only Abstract but also some Concrete Nouns are not used by vulgar people; *e.g.* not many Nouns in "gār or kār" are used.

9. The parts of speech more to be used are Verbs, original Nouns, concrete original Adjectives, original Adverbs and Postpositions.

Yet if we write, then we should use Abstract Nouns, derived words etc.

### Art. V. Peculiarities of Konkani

In this Article I explain some general peculiarities, if I may be allowed to say so, which may show in some way the different manner of conceiving many things. A more distinct knowledge of this point, as far as I could learn, (because a full knowledge requires many years' practice) can be got by a collection of Konkani phrases and sentences which will form one of the Appendixes to the Dictionary. Some of the following remarks have been touched upon throughout the Grammar. I thought it useful to collect the principal of them.

1. Konkani makes a great use of Postpositions, and, when possible, prefers to substitute them for Conjunctions and sometimes for Adverbs too (see p. 294). These are at the same time the most common connexions of sentences, changing thereby two or more sentences (English) into one (Konkani) without changing however the cases; this is done by joining certain Postpositions to Participles (see p. 274).

2. The Participles are also frequently used, especially by omitting the Relative Pronoun; this may be united to a Pre-

position (in English). The Participles are inserted also without any real necessity (see p. 308).

3. The Compound Verbs in -un are very often used; by them many Latin Compound Verbs are expressed. The same form in -un, sometimes accompanied by a Noun, is also often used instead of our Adverbs (see p. 291).

4. The Conjunctions are often omitted or replaced by Postpositions (see p. 302).

5. The Present is often used for the Future, and even rather long time is expressed by words meaning short time.

6. A great number of notions for which English or Latin has different expressions, are expressed by -ta and -so (see *passim*).

7. Negative notions very often are expressed by the Affirmative form and by the Negative joined to the Verb: (Compare Part III. Ch. IV.) Among common people the Negative form is expressed by "-rân" and the Negative Gerund in "-tañâ" (see p. 114).

8. The more important or emphatic words are very often put quite at the end (tañ kôñ?).

9. A large use is made of Causative Verbs (see p. 281).

10. Konkani loves to express the different stages through which something must pass (see *l. c.*).

11. Even long sentences, explanatory of some word, are considered as Adjectives; hence so many long sentences sometimes precede the Noun, in which sentences many cases may occur.

12. A use almost continual, of "môñ" is made not only to express our "that", but also, I might say, like a comma, or to breathe a little: the nearest word to it, besides "that", is perhaps "as", although in many cases we cannot translate it at all. It is used also as a particle connecting sentences. Nevertheless I do not see a great nicety in its too frequent use, at least I doubt of its correctness. Our common people

in Europe also use some particles out of place (see pp. 312, 313, 314).

13. Konkani prefers to conceive things, very often, in a way similar to *genus* and *differentia* or to *materia* and *forma* (p. 288).

14. Konkani often expresses the comparative degree without a proper form (p. 65, c.).

15. Konkani is bold in concord (Part IV. Ch. I.).

16. Konkani likes harmony; hence so many euphonic vowels (p. 116).

17. Konkani is a nasal language (p. 181).

18. The ruling principles in arranging sentences are chiefly 1) importance of words (p. 310), 2) order of dependance (p. 311), 3) strict connexion (p. 314), 4) unity (p. 323).

After these general considerations or recapitulations, let us consider the use of some Verbs peculiar to Konkani.

1. "Mār = beat", yet on account of analogy it is used in innumerable other cases; *e. g.* to express beating with sound, to apply pressure, to ring, to sew a piece to a cloth, to pitch a tent *etc.*

2. "Meļ = be found, or perhaps be attached"; but it is still more used than "mār", to express that some thing reaches in possession of, or is received from; so it is used for "to meet, to receive, to be united, to find" and the like.

3. "Pôḍ = fall", but it is used also very often when some sudden thing appears, in any way, *e. g.* the rainbow, folds, *etc.*

4. "Kāḍ = pull", but it is used to express the notion of drawing, or taking out, or of doing something with some application, *e. g.* to make the sign of the holy cross, to put liniment *etc.*

5. "Lāg = to be attached", is used in many cases in which the original meaning seems almost to disappear; yet if we consider well, still remains figuratively; *e. g.* make impression as a sermon, begin to. . . . *etc.*

6. "Lāi" perhaps is the Causative Verb of "lāg"; it is used especially to express the action by which some thing becomes attached, really or figuratively; hence it means "apply, plant, induce, ascribe, give (food)".

7. "Zatā" is used not only for "become", but also for many other connected meanings; e.g. happen, be fit, agree *etc.*

The original meaning of the above-mentioned Verbs does not render the notion which we, Europeans, have in mind, when we wish to express the other connected meanings, that is to say, the way of conceiving itself is different, and the figures are different.

These are some of the most used peculiar Konkani Verbs; a great part of the Konkani sentences or figures are expressed by these Verbs; but only few hints have been given, more will be said in the Dictionary, and still more you will learn by practice. Let us conclude with an example in which we show the different way of Konkani construction.

"If also men of such a sublime holiness fell into temptation and went so far as to commit such faults, then we who are men very far from their holiness and who are weak, how much have we to fear?"

First let us translate into Konkani literally: "zārtār yēk mānis sāt tedeā vortea santiponāche talnient poḍle ani tedeo vōḍ tsuki adarunk pāule, dekun amiñ je zāun vortantūñ mānis bhon pois tancheā santiponāk ani bhon askat, kitleñ biyeunk fāvonāñ?"

Now let us translate with the Konkani idiom: "zārtār tedeā vortea santiponācheā mānis legun talnient poḍon tedeo vodlyo tsuki adarunk pāule, tār tancheā santiponāk bhon pois ani āskāt zāun assālleāñ vorvīñ amiñ kitleñ biyeunk fāvonāñ?" The reader himself may consider the difference, especially the use of Participles.

Another example: "There is no other means so strong to resist the violence of anger, of envy, of luxury as to receive often holy communion". Literally: "dusro upāi itlo ghāt

rāgāḍeñ, niskusarāḍeñ ani mostiḍeñ boḷ moḍunk zoso kumgār nāñ". The same in a manner more according to Konkani: "krodhāḍeñ, niskusarāḍeñ ani mostiḍeñ boḷ moḍunk kumgār kāṇeundeā bāri tẓāḍ boro upāi yekui nāñ".

From all these observations we may perceive a little the nature of Konkani, very different from the nature of European languages; hence we cannot, usually, translate literally English into Konkani or *vice versa*: to this point especially we must pay attention. In order to know a little more of the nature of Konkani, the reader should go through the whole Grammar, from which here only a few points have been collected; Chapter III. of Part IV. especially contains many peculiarities of Konkani.





## APPENDIX I.

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### Explanation of some difficult modes of speaking

#### *A. Some Particles and Tenses connected with them*

*Ut* = in order that.

1. *Ut* meaning "aim" is expressed *a*) by the Supine, *e. g.* "*veni ut te viderem*" = I came to see you = *tukā poleunk āiloñ*"; or *b*) by the Participle followed by "*pasun (or pasvot) or nimitiñ = propter, on account of*", as: "*āuñ tukā poleunčēā pasun āiloñ*".

In some cases it may be expressed by the pure Imperfect Subjunctive.

2. *Ut*, called "consecutive", is expressed by "*ki*", Indicative Mood preceded by "*itlo or azeñ jinsiñ = so*", *e. g.* "*God is so good as to forgive also great sinners = Deus est tam bonus ut parcat etiam magnis peccatoribus*" = *Dēu itlo boro (or azeñ jinsiñ boro) zāun assā ki vođā pātkiānk legun bogšitā*".

This "*tam*" is expressed in Konkani by an Adjective which must agree with the affected word, as appears from the given example.

3. *Ut*, meaning "although", is expressed *a*) by the Conditional in *-leār*, followed by *i*; *e. g.* "*ut desint vires, tamen est laudanda voluntas*" = *tankantāñ zaleāri, bore khušiek mām dīzāi* = although strength he wanting, yet the good will is to be praised"; *b*) by "*zāritār or zāritāri = although*", *e. g.* "*zāritār tankanāñ, bore khušiek mām dīzāi*".

4. *Ut*, meaning "time", is expressed by the Gerund in "*-tāts*", or in "*-tanañ*", or in "*-un*", or by the Participle followed by "*uprānt = after*", *e. g.* "*ut S. Franciscus X. venit in Indias, apostolicos labores exantlavit*" = *Sāñ Frāñčis Zaver Indiant aileā uprānt bhov tsād vāur kelo, or S. Frāñčis Zaver Indiant yetāts, etc. or S. Frāñčis Zaver Indiant yeun. . . .*".



*Ne* = that not

1. *Ne*, meaning "aim", is expressed a) by the Negative Supine, or b) by the Participle Negative followed by the Postposition "pasun"; c) by the Negative Imperfect Subjunctive; e.g. "in order that we may not fall into sin, we must pray = *Ne incidamus in peccatum, orandum est* = pătănt pođană zăunk măg-ŋeă kărizăi or pătănt pođanătulleă pasun etc."

2. *Ne*, after the Verbs of "fearing" is expressed a) by "môn" with the Future Potential; e.g. "I fear that he may fall sick = *timeo ne... = aũă beătă to pident pođat môn*"; b) by the Future Indicative "pođtolo môn"; c) by the Negative Supine; e.g. "*ne... offendas ad lapidem pedem tuum* = lest thou dash thy foot against a stone = yăk fător tujen păyăk lagană zăunk".

*Quominus* = that not

This may be expressed by the Supine or by some circumlocution; e.g. "*Religio non impedit quominus officia urbanitatis impendamus* = religion does not prevent us from observing politeness = moneăă thăiă măriădin tsălunk žastir advarinăă".

*Quin* = that not, or without

*Quin*, after the Verbs of doubt, may be expressed a) by the simple "ki or môn = that": "*Non dubito quin veniat* = I do not doubt that he will come = to yetolo môn aũă dubăvunăă"; or b) by some change of the sentence: "dubăvunăă to yetolo = no doubt he will come"; c) if it corresponds to the English "without", followed by the Gerund, it may be expressed also by the Negative Gerund in "-tanăă", e.g. "*Si abierit quin faciat hoc...* = if he will start without doing this = yeă kărinastanaă to geleăr"; or by "šivăi" with the Participle: "*Non intras in coelum quin tibi vim inferas* = you do not enter into heaven without doing violence to yourself = tukă bôl karinastanaă sărgăr riganăi"; or d) by the Conditional.

*Quia* = because

*Quia* may be expressed a) either by "kiteāk or kiteāk moļeār = because", with the Verb in the required tense of the Indicative, or b) by "pasun = on account of", or c) by "vorviņ = through", preceded by the Participle; e. g. "*Quia credidit sanatus est* = because he believed he has been cured = kiteāk moļeār pātielā to boro zālo, or pātielē pasun to boro zālo"; "*quia studuisti, doctus factus est* = because you studied you became learned = sikkālē vorviņ sikkī zāloī or kiteāk moļeār sikkāk lagloī, sikkī zāloī".

*Quippe qui* = since

"*Animus fortuna non eget, quippe quae probitatem. . . neque dare neque eripere potest* = the soul needs no fortune, since goodness she can neither give nor take away (*Sall.*) = atmeāk gratesārāči gārē nān, akā segun diunki kādunki tanknatālē pasun".

*Ac si* = as if

"*Lacrimatur ac si vapulasset* = he weeps as if he had been beaten = to rādītā mārē paulē bari".

*Remark:* a) "bāri" in Lat. *instar*, joined to the Participle.

b) An elegant use of "pāu" to express the passive voice, lit. "as one who reached beaten."

*Quum, or cum* = when, as

a) If it means "*quia* = because" (see above b): "*Cum J. C. sit exemplar nostrum cum imitari debemus* = as J. C. is our exemplar, we must imitate Him = Somi J. K. āntso nāmuno assālē pasun amiņ tači dēk kāņēizāi".

b) If it means "when", it may be translated as *nt*, meaning "time" (see above) or also literally by "kāiņ or yedvān = when", followed by the required tense; e. g. "kāiņ ruk fōl ditā, tumkāiņ kālītā gim lāgiņ pāulo mōp = when you see that the tree gives fruit, you know that the dry season has approached"; "kāiņ kotepon tēplānt poļēisāt = *cum videritis abominationem* = when you will see the abomination in the temple";

"cum venerit filius hominis, putas quia fidem inveniet? = when the Son of Man will come, will he find faithful? = mănăătso putrū yetanañ, bāvāđtī mełtītīgī?"

*Postquam* = after

It is expressed a) by the Gerund in -tāts, b) by the Gerund in -an, c) by the Participle followed by "uprānt"; e.g. "*Postquam autem abiero mittam vobis Spiritum veritatis* = āuñ sārlea uprānt, tunkāñ sātāđea Spiritāk dađtoloñ = after I shall have gone, I will send you the Spirit of truth"; "*postquam adimpleveritis omnia praecepta, dicite: servi inutiles sumus* = after having fulfilled all commandments, say: we are useless servants = sākāt upades sambāñ, sangā: up-kārāk pođauātulle sākār<sup>1)</sup> amiñ". Yet the Gerund in -tāts seems to be better in this meaning.

*Antequam, Priusquam* = before

It is expressed by "adiñ = before", preceded by the Participle; e.g. "*Priusquam ipse veniat, ego abibo* = to yeuñđea adiñ āuñ vetolo = before he come, I shall go".

*Si* = if

It is expressed a) either by the Conditional in -leār or b) by "zārtār = if", followed by the Future Contingent, or by the Past Perfect (see p. 251), if it is a pure Conditional; or by another tense, as the meaning requires, if it is not a pure Conditional (see p. 304); or also followed by a tense of the Indicative Mood; e.g. "*si homines bene orarent, salvarentur omnes* = mănăāniñ boreñ rāzar keleār, sākāt sārgār vetit = if men would pray well, all would go to heaven"; "*si hoc feceris, praemium dabo* = tuveñ yeñ keleār, āuñ tukā inām dītāñ, or zārtār tuñ yeñ kārtai, āuñ tukā inām dītāñ = if you do this, I shall give you a prize;" c) by "pokšek", but this last mode corresponds rather to the English "in case that" (see p. 251).

<sup>1)</sup> Many Masculine Nouns ending in "ō" change "ō" into "ā", sometimes into "ō" in the Plural; see glossary *parergon*, below.

### Nisi

It is expressed *a)* either by the Negative form of the Conditional, or *b)* by the Participle followed by "šivāi or kārīt = *praeter*," or *c)* very often by the Gerund Negative in "-tanañ"; *e. g.* "*Nisi poenitentiam feceritis, omnes peribitis*" = *prājīt kārīnāñ zaleār, sākāt yamkaṇḍānt veteleāt, or zārtār tumiñ prājīt kārīnānt etc. or tumiñ prājīt kollen šivāi (or kārīt) etc. or tumiñ prājīt kārīnastanañ etc.*"

### Dum = while

It may be expressed *a)* either by the Gerund in "-tanañ", or *b)* by the Participle followed by "veļār (or veļa) = in time", or *c)* by "kāiñ or yedvāñ = when", with a tense of the Indicative; *e. g.* "*dum regnaret Canutus rex Angliae, scientiae florebant*" = *Kanuṭ Inglez rāi, raspot kārītanañ, lok silpāk tsāḷ lagtālo, or Kanuṭ raspot kārēa veļār, or kāiñ Kanuṭ raspot kartālo etc. = when Canute was reigning, the sciences were flourishing*".

### "Without"

The English "without" joined to the Participle corresponding to the Italian *senza*, to the Latin *quin*, *e. g.* "without doing this, you cannot get what you wish"; this "without", I say, is translated by the Negative Gerund in "-tanañ", or with Negative Conditional as has been said of *quin*. Often this Negative Gerund in "-tanañ" is joined to the Verb "rāu"; *e. g.* "*vāur kārīnastanañ rāutāñ*" = *I remain without working, I do not work*".

If "without" is joined to a Substantive, it may be translated by "vīpe", *e. g.* "without doubt = *dubāva vīpe*"; or by a Compound Negative word, *e. g.* "without fault = *guviāuñ-na-tullo*".

"Unless", see *Ne* after the Verbs of *fearing*.

### Dummodo, or modo = provided

It may be translated *a)* by the Conditional, *e. g.* "*dummodo tu facias quod in te est, Deus te adiuva*" = *provided you*

do what is on your part, God will help you = *tuje hātānt assā tuyeñ teñ keleār, Dēu tukā kumok kātolo*"; *δ*) sometimes by the Gerund in "-tanañ", although not so exactly.

*Donec, usquedum* = until

It may be expressed *a*) by "monasār" (or also "pāriant") placed at the end of the sentence, and leaving the Verb in the required person with its regular and full termination, or *b*) by -sar added to the pure root (with the euphonical *a* or *i* inserted before "-sar", if required); *e. g.* "*non pract.ribit generatio haec donec omnia fiant*" = *yeñ monšākul sārseñ-nāñ, sārte vāstu gādtāt monasār, or gādāsār* = this generation will not pass until all these things have happened". The first form seems to be more used.

*Statim ac* = as soon as

It may be expressed *a*) by "uprānt" preceded by the Participle joined to "far or kšāñ = moment", thus: "*statim ac Petrus exiit fleuit amare*" = *Pedru bāir geleā uprānt, teāts farā tsāđ rāđlo* = (literally) after Peter went out, in that very moment he wept bitterly"; or also *b*) by the Gerund in -un and "far" or "kšāñ", as before, *e. g.* "*Pedru bāir rotzun teātz farā tsāđ rāđlo*"; or *c*) only by the Past Perfect Participle followed by "farāk", *e. g.* "*tuñ nūlleā farāk*" = as soon as you get up".

*Quamvis* (and synonyms) = although  
(see above *n.*<sup>o</sup>)

*Utrum—an, ne—an*

"*Utrum—an, or Ne—an* = *gi—yā, or only -gi*". "*Ubi est in ecclesia an in cubiculo*" = *to khāiñ assā? Igārjentgi yā kuđānt?* = is he in the church or in the room?" "*Nescio utrum bene an male fecerit*" = *taneñ boreñgi vāit kelāñ āuñ neṇaṇ* = I do not know whether he has done well or wrong"; "*nescio utrum hoc sit rectum an prauum*" = *yeñ tsukgi sāmā āuñ neṇaṇ* = I do not know whether this is right or wrong".

*Sive—sive*

"*Sive—sive* = zāuñ—zāuñ", literally corresponding to the Italian *sia—sia*; for this "zāuñ" is Subjunctive of "zatā", e. g. "*sive sit ex urbe, sive sit ex pago, vestigia solvat* = šerāntlo zāuñ, gāvāntlo zāuñ kāppo dizāi". This "zāuñ" is put after, as it is a Verb; yet sometimes it is put also before the affected word.

*Si vis—si vultis* (joined to some other Verb)

This may be translated *a*) literally by "kušivartāñ = I desire" put in the required tense; *b*) yet it is more common to use another form, i. e. "zatā" put in the Conditional Present, and preceded by the root of the principal Verb and "zāi" (inserting, if required, the usual euphonical *a* or *i*); e. g. "*si vis ad vitam ingredi, serva mandata* = 1) zārtār zārgār votsunk khuši assā, sambāl upades, or 2) zārgār votsa-zāi zaleār, sambāl upades"; literally it may be translated thus: "if it happens (that) you must go to heaven, keep the commandments" (see page 255).

*B. Some difficult tenses in some sentences*

1. "*Si brevitati non fuissent dies illi* = te diis moṭve zāi-nāñ zatit zaleār = if those days had not been shortened".

This Verb is compounded of the Adjective "moṭve = short"; "zāi-nāñ = does not become", Present Negative; "zatit" Future Past; "zaleār" Conditional. Literally we may translate: "if it did not happen (that) those days would have become, not to become short", or better we may say: here we have the Conditional joined with Future Contingent Negative (see p. 269); or still better: "zatit zaleār" is the affirmative mixed Future Conditional (p. 269); "zāi-nāñ zatit zaleār", the same tense but Negative.

2. *Rogate ne fuga vestra fiat in sabbato* = magā tumčēñ poļāp sonvārā gādanāñ zāundi = lit. pray (that) your flight may not happen on Saturday".

This Verb is compounded of the Imperative Negative of "gaḍtā = happens". It is a peculiar kind of Negative Imperative (see the Paradigm of Conjugation).

3. "*Manducate quas apponuntur vobis* = khāyā jēo vāstu tanḍe lagiñ astit".

Here the Past Future is used, because "*apponuntur*" has this meaning in this context; in Latin we might say: *quas apposita fuerint* or also it may be considered as Contingent Future.

4. "*Vis, eamus, et eradicemus ea?* = vortautā tuji khuṣi amiñ votsun teñ lāuñči? = *lit.* is thy will, we to go (having gone) to eradicate it?"

Here, "lāuñči" is the Infinitive Absolute governed by *voluntas*, and agrees with it.

5. "*Contenti quod darem unum denarium* = yāk poiso ditāñ mōñ kārār kelā = I made the agreement that I give a half-penny (*l.* 4 pies).

Here it is used *quod* (mōñ), although we have the *oratio directa* as in Hebrew; *dixi quod vobis dabo*.

6. "*Promittis ne te hoc non amplius facturum* = yēñ tññ eā mukār kārsonāi mōñ utar ditāñgi?"

Here the Infinitive Future Active is resolved by the Conjunction "mōñ = that", in the Future Indicative.

7. "*Spero, cum tibi probatum iri* = to tñkā mānuetolo mōñ āñ pātietāñ = I trust that you will approve this, *lit.* *Ille tibi placebit quod, ego confido.*" The Infinitive Future Passive is resolved as the Active Infinitive Future.

8. "*Nec quisquam rex Persarum potest esse, qui non ante Magorum disciplinam perceperit* (*Cic.*) = nor can any one be king of the Persians who has not first learnt the discipline of the Magi = ani kōñ Peršiantso rāi zāināñ, zotiññāñči vidyā neqññāñt zaleār."

You see the Perfect Subjunctive rendered by the compound tense of Conditional and Contingent Future.

9. "*O fortunate adolescens, qui tuae virtutis imitatores inveneris* = O fortunate youth, who hast found (i. e. in that thou hast found) imitators of thy virtue! = *ō sukhi burgeā, zakā pāṭlaugār melle! . . . pāṭlaugār melleā pasun!*" Here the Perfect is rendered by the Indicative or by "pasun".

10. "*Sunt qui dicant M. Crassum non ignarum esse consilii ejus* = they say M. Crassus to be no stranger to his scheme = *M. Krassusāk tatso nāmuno kāltā mōṇ montāt*".

Remark the omission of "they" in this and similar sentences.

11. "*Pātak nāiñ-zalleā sarvṇ vāstunt voḍilāḍḍeā utrāk paḷo dizāi* = we must obey the word of the superiors in all not sinful things".

Remark the construction according to the above rules, especially of "*pātak nāiñ-zalleā sarvṇ*" which is like an Adjective of "*vāstunt*".

12. "*Tuje tābent aḥḥeāñ sāmestāñḍi favoti zātān kār* = take care of all who are under your care".

Remark, again, the collocation of words; then "*sāmestāñḍi*" double Adjective.

13. "*Peleāk taḥḥē boreā nāuñ meḷaseā kārizāi* = we must cause our neighbour to have his good name restored."

Remark the use of the Imperfect Subjunctive.

14. "*Peleātso mōḡ kār kāso tuzo* = love your neighbour, as yourself".

"Pelo" becomes "peleātso", because it depends on "mōḡ" as Genitive; "kāso" is declined and agrees with "mōḡ" understood. Literally in Latin we should say: *qualem amorem tui facis, (talem) amorem proximi fac*. Hence "kāso" agrees with "mōḡ".

15. "*Māḡ-ṇeāñ bāir amīñ prājīt kārizāi* = besides prayer we must make penance".

Remark the use of "bāir".

16. "*Śākrāmēntāñḍeāñ guṇātso amkāñ vivor somzouñ-ḥeāk, Jezu Kristān yēk diṣṭi poḍḍi bhāili khupā nemsilyā* =



Jesus Christ instituted an exterior visible sign to give us to understand the effect of the Sacraments".

"Somzeuñtso" Dative of "somzeuñtso" Absolute Infinitive, from "somzāi", Causative Verb; it is Dative to show aim. "Gupātso" Adjectival Genitive governed by "vivor". "Nemsi-leñ" agrees with "khuṇa", as it has a passive meaning.

17. "Bāntism ghetoleñto takler udāk ghāl = pour out water upon the head of him who receives baptism".

Remark 1) the participial construction; "bāntism", governed by the Participle, precedes it; 2) the Participle "ghetolo" converted into an Adjective in -tso, because it is Genitive.

18. "Sākrament diuñcā velār amiñ Jezu Kristān formaileñt tiñ utrañ moqazāi = while giving the Sacrament we must say those words (which) have been commanded by Jesus Christ".

Remark 1) the omission of the Relative Pronoun without participial construction; "formaileñt" agrees with "utrañ"; it is 3rd Person Plural Perfect.

19. "Kumgār kāñcizāi zaleār, mādhe rāti thāun ān udāk gēaye = if you want to receive holy communion, you cannot take any food or water from midnight".

Remark the form "kāñcizāi zaleār".

20. If it is the duty of a good king to help the state, it is also the duty of good citizens *etc.* = zārtār boreā rāyātso kāido assā stitik kumok kārunk, boreā rāitāntso-i kāido assā" *etc.*

21. "With the exception of Plato, I am inclined to think I should be right in calling Aristotle the first philosopher of antiquity = Plato šivāi, Aristotly porneā kālāntlo poilo gināna-sodnār mollo sāma-señ makā distā".

Remark 1) the Konkani manner to express the quasi-diminutive notion "I am inclined to think"; here two modes are employed, *i. e.* "distā = seems", and as "distā" does not suffice, because it means "it seems *or* I think, I have the opinion", hence "-señ" is added, whereby we get the full mean-

ing; *lit.* "it seems to be somewhat right." 2) Remark "kā-lāntlo" which agrees with "gināna-sodnār", because it is the Adjectival Genitive (see p. 52); here the Genitive is converted into an Adjective in -lo, because it means in. Remark 3) that "pōilo" agrees also with "gināna-sodnār", because it belongs directly to this word, not to "kāl"; if it belonged to "kāl", it should be put in the oblique case (see p. 52). Remark 4) the change of "mōu" into "mōllo" which moreover agrees with "gināna-sodnār".

22. *"Multi in parandis equis adhibent curam, in amicis eligendis negligentes sunt"* = many take pains in getting horses, but are careless in choosing friends (*Cic.*) = sābār mānis goḍe (or goḍeānk) kāpeuñḍeānt preyetān kārtāt, iṣṭānk viutsun kāḍḍeānt siddhosi zān assāt".

Now a few examples about Participial sentences governed by Postpositions.

23. "We all like to tell our sorrow to one who after having heard, will be willing and able to have mercy on us and to help us = amkāñ ākon amēer kākuḷt dōvorunk ani amkāñ kumok kārunk khuṣi ani tank assellea lāgiñ amiñ sāmest amēi duk sāngunk khuṣi vartānā."

Remark 1) the use of the Participle "assellea" followed by a Postposition; it is preceded by "khuṣi ani tank", because these two words are the subject of "assellea"; they are left in the Nominative as if the Verb were in a finite mood. 2) These two words are preceded by "amēer kākuḷt...", because these words are governed and determined by "khuṣi ani tank". The other words are clear.

24. "Come to me, who am your God, says our L. J. C. = tumtso Dēu zān assellea moje lāgiñ yeḥ, mōu sangtā Somi Jezu Krist".

Remark here too the use of the Participle.

25. "Yeke bāilmānḥek assollo titso yekāts pātu morn pānleā veḷār Somia Jezu Kristān tiḥeñ rāḍneñ poḷeun tiḥea putāk portun jivont kellea porī, to tujeñ rāḍneñ poḷeun, tujas vistatso

āmo zo tāpeñ apleñ amolik rāgtāḥea nimāno thembo vikraun soḍāilolo to, ḍubāu natanāñ portun jivont kārtolo = as our Lord Jesus Christ having seen the weeping of a woman, when her only son had died, resuscitated him; so he seeing thy weeping, will, no doubt, resuscitate the soul of thy friend, whom he redeemed by having shed even the last drop of His precious blood".

Remark 1) the long sentence governed by the Postposition "pōri = as". All words governed by "pōri" precede it according to the order of dependance; hence first the Participle "kellea", then "jivont", because it is immediately governed by "kellea" and determines "kellea" (what done?), then "portun", because it determines "jivont" (which time has he given life?), then the object of "kellea", viz. "tiḥe putāk", because the object precedes the Verb, then "Somia poḷeun," because this sentence is adverbial explaining "when Jesus Christ resuscitated", hence it must precede; and in this sentence first the Instrumental, because also in a sentence of finite mood, the Instrumental should precede (Somia Jesu Kristān poḷeitiāñ), then the Accusative, then the Verb; finally, in the first place the sentence "yeke. . . veḷār", because it is another adverbial sentence explaining the following; consequently it must precede it; in this sentence itself the subject preceded by the governed words ("yeke. . . putu") is put in the first place, then the Verb, ("moro. . . veḷār") which here has an adverbial form. Or more exactly "veḷār" might be considered as Postposition; hence, it is preceded first by the Participle, then by the subject of the Participle, with all words belonging to the subject.

Hence we see that the general rule (as said in Ch. III.) for arranging sentences is to put the explaining parts before the explained ones; if in an explaining sentence there are words or parts explaining and explained (or determining and determined), the explaining are put before the explained parts. As to the others, Postpositions are put at the end of the governed.

sentence, joined to the Participle; in a participial sentence the words are left nearly in the same order as in the full pronominal sentence.

26. "Altārīr assellēn amōea sodvondarāče hāt kurpe bārit zāun assāt = the hands of our Saviour who is on the altar are full of graces".

Remark here too the Participial sentence.

If we wish to insert all the difficult sentences, we should never come to an end, so let us finish the first Appendix here, leaving something also to private diligence and to practice.



## APPENDIX II.

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### Translation of some chapters of the Holy Bible

1. The following translation was intended for beginners; wherefore it is very literal, and here and there not well agreeing with the nature of Konkani; if it had been somewhat free, as it should be apart from such necessity, the beginners could not have found in the English translation the Konkani sentence. This aim must be kept in view in order to judge about this translation. I grant that a freer translation would have been more Konkani.

2. The words between brackets are not words of the Holy Bible but explanations inserted by me when the literal translation was not sufficient to convey a clear notion. Such explanations, together with the footnotes, have been taken either from *Menocchio* or from the English *Douay* Version.

3. In the translation with Kanarese letters I introduce three new signs in order the better to express thereby the Konkani sounds. These are  $\underline{z}$ =z,  $\underline{ts}$ =ts;  $\sim$  above the consonant to express  $\eta$  or  $\phi$  (half vowel). This  $\sim$  has been used already in such a way by the Basel Mission Press of Mangalore; see Polyglot Vocabulary, p. xv. The simple  $\underline{z}$ =j,  $\underline{ts}$ =ç. I use  $\epsilon$  for the Sanskrit "virāma", i. e. as a sign of the absence of any vowel or half vowel, as in Kanarese too this  $\epsilon$  has such a meaning.

4. For the sake of convenience I put first the Kanarese alphabet.

## A. Vowels

Initial forms	Medial and final forms	Corresponding Roman Characters	Approximate Pronunciation
अ	—	ā	like a in 'about' or in <i>adaro</i>
ए	ॐ	ē	„ a in 'far' or in <i>aro</i>
इ	३	ī	„ i in 'thin' or in <i>aridus</i>
उ	३३	ī	„ i in 'police' or in <i>marinus</i>
ऊ	३	ū	„ u in 'full' or in <i>coluber</i>
ऋ	३	ū	„ u in 'rule' or in <i>ruber</i>
ॠ	३	ū	„ u in 'rule' or in <i>ruber</i>
ऌ	३	ṛ	vocalized short r, nearly as r in
ॡ	३	ṛ	„ long r
ॢ	३	ē	like a in 'effort' or in <i>conedo</i> .
ॣ	३	ē	„ ea in 'swear' or as a in <i>terra</i>
।	३	ei	„ ei in 'height'
॥	३	ō	„ o in 'not' or in <i>operari</i>
०	३	ō	„ o in 'vote' or in <i>ordine</i>
२	३	ou	„ ou in 'house' or in <i>laudo</i>

३ a or ē, viz. half vowel.

३ sign of the absence of a vowel (Sanskrit virāma).

३ ā nasal sound, an indistinct u.

३ vocalized h.

## B. Consonants

Consonants with the inherent vowel <i>a</i>	Form and position when com- bined with other Conso- nants	Correspond- ing Roman Characters	Approximate Pronunciation
क	क	ka	like ka in 'kalendar'
ख	ख	kha	the same aspirated
ग	ग	ga	as ga in 'gallon'
घ	घ	gha	" aspirated
ङ	ङ	nga	a very guttural and nasal ga
च	च	cha	as cha in 'chapter' or c in <i>cinis</i>
छ	छ	cha	cha aspirated [t and s combined]
ज	ज	tja	as z in German, viz. the sounds of
झ	झ	tsha	" aspirated
ण	ण	ja	as ja in 'Japan' but thinner
ट	ट	jha	" aspirated
ठ	ठ	za	as za in 'nasal' or in <i>rosa</i>
ड	ड	zha	" aspirated
ढ	ढ	gna	as nya in 'banyan' or ga in <i>agnus</i>
त	त	ta	the cerebral ta
थ	थ	tha	ta aspirated
द	द	da	the cerebral da
ध	ध	dha	da aspirated
न	न	na	the cerebral na
प	प	ta	common ta
फ	फ	tha	ta aspirated
ब	ब	da	common da
भ	भ	dha	da aspirated
म	म	na	common na

Consonants with the inherent vowel <i>a</i>	Form and position when com- bined with other Conso- nants	Correspond- ing Roman Characters	Approximate Pronunciation
pa	प	pa	common pa
pha	फ	pha	pa aspirated
ba	ब	ba	common ba
bha	भ	bha	ba aspirated
ma	म	ma	a common ma
ya	य	ya	as ya in 'yam' or as j in <i>ajō</i>
ra	र	ra	common ra
la	ल	la	common la
va	व	va	common va
śa	श	śa	palatal English sha
ṣa	ष	ṣa	cerebral „ sha
sa	स	sa	as sa in 'salute'
ha	ह	ha	as ha in 'harangue'
ḷa	ळ	ḷa	cerebral ḷa
kṣa	क्ष	kṣa	combination of ka and śa, Latin x

N. B. In the approximate pronunciation, and in the corresponding Roman characters I have written ka, ga etc., because each of the given consonants contains a short a.



ಅ ರ ಂ ಬ

ಅವಸ್ಥಾ I.

1 ಸುರುವೆರ್ ದೇವಾನ್ ಸಗರ್  
ಅನಿ ಸೌಸಾರ್ ರಾತೊ.

2 ಪುನ್ ಸೌಸಾರಾಕ್ ರುಪ್  
ಅನಿ ಬ್ರಹ್ಮೆ ಪಪ್ಪು ಕಾಪೆ ಬೊಟ್ಟು,  
ಅನಿ ಕಾಲೊಕ್ ಅನೂಕೊ ಗುಂಡಾ  
ಯೆದ್ಪುರ್; ಅನಿ ದೇವಾಚೊ ಸ್ಪಿರಿತ್  
ಉದ್ಕಾಂಚೆರ್ ತಾಳೊ.

3 ಅನಿ ದೇವಾನ್ ಮೊಳೆ: ಉ  
ಪ್ಪುಡ್<sup>1)</sup> ಜಾಣಂದಿ. ಅನಿ ಉಪ್ಪುಡ್  
ಜಾಣೊ.

4 ಅನಿ ಉಪ್ಪುಡ್ ಮೊಳೊ ಹಾ  
ಉನ್ ಅಸಾ ಮೊಳ್ ದೇವಾನ್ ಮೊ  
ಳೊ; ಅನಿ ಉಪ್ಪುಡ್ ಕಾಲೊಕಾಂ  
ಪಿಲ್ಲ ಎಂಗಡ್ ಕೊಂಡಿ.

5 ಅನಿ ಉಪ್ಪುಡಾಕ್ ದೀಸ್ ಮೊ  
ಳ್ ಮೊಳೊ, ಅನಿ ಕಾಲೊಕಾಕ್ ರಾತ್  
ಮೊಳೆ; ಅನಿ ಸಾಂತ್ ಅನಿ ಸಕಾಳಂ  
ವಕ್ ದೀಸ್ ಜಾಣೊ.

6 ದೇವಾನ್ ತಾಣೆ ತಿವ್ಕು ಸಾಂ  
ಗ್ಗೊ: ಉಪ್ಪುಡ್ ಮೊಳೊ ಮೊಳಾಡ್<sup>2)</sup>  
ಜಾಣಂದಿ; ಅನಿ ಉಪ್ಪುಡ್ ಉಪ್ಪುಡ್  
ಪಿಲ್ಲ ಎಂಗಡ್ ಕೊಂಡಿ.

7 ಅನಿ ದೇವಾನ್ ಮೊಳಾಡ್ ಕ  
ಲೊ, ಅನಿ ಮೊಳಾಡ್ ಮೊಳಾಡ್ ಅಸೆ  
ಪಿಲ್ಲ ಉಪ್ಪುಡ್ ಮೊಳಾಡ್ ಅಸೆ ಪಿಲ್ಲ.

ARĀMB

Avaavār I.

1 Suruver Dēvān sārg  
ani souūsār rātslo.

2 Puṇ souūsārāk rup  
ani jivio yāstu nātalleo,  
ani kālōk asolo guṇ-  
ḍāye voir; ani Dēvātso  
Spirit udkāñcer tsāl-  
tālo.

3 Ani Dēvān moļeñ:  
uzuāḍ<sup>1)</sup> zāundi. Ani  
uzuāḍ zālo.

4 Anizuāḍḍ horo zāun  
asā mōp Dēvān poļe-  
leñ; ani uzuāḍ kālō-  
kāntlo viṅgaḍ kelo.

5 Anizuāḍḍāk diāmōṇ  
moļo, ani kālōkāk rāt  
moļi; ani sūnz ani sā-  
kāliñ yēk diś zālo.

6 Dēvān taḥo šivāi  
sangleñ; udkāñ modeñ  
moļab<sup>2)</sup> zāundi; ani ud-  
kāñ udkāntliñ viṅgaḍ  
kārunḍi.

7 Ani Dēvān moļab  
keleñ, ani moļbā khāl  
asāliñ udkāñ moļbār

GENESIS

Chapter I.

1 In the beginning God  
created heaven and earth.

2 And the earth was  
void and empty, and dark-  
ness was upon the face of  
the deep; and the Spirit  
of God moved over the  
waters.

3 And God said: Be  
light<sup>1)</sup> made. And light  
was made.

4 And God saw the  
light that it was good;  
and he divided the light  
from the darkness.

5 And he called the  
light Day, and the dark-  
ness Night; and there  
was evening and morning  
one day.

6 And God said: Let  
there be a firmament<sup>2)</sup>  
made amidst the waters;  
and let it divide the  
waters from the waters.

7 And God made a fir-  
mament, and divided the  
waters that were under

<sup>1)</sup> "Uzuāḍ" ಮುಪ್ಪುಡ್: uzāḍ to udoun ani poḍus sāx ani sākāli zāunk kārāp zāun  
asolo. — "Light", viz: light which by its rising and setting make morning and evening.

<sup>2)</sup> "Moļab" ಮುಪ್ಪುಡ್: buñi ani bhou ubār nekotrāñ modeñ asallo zāgo. — "Firmament",  
viz: the space between the earth and the highest stars.

ಉದ್ಭವಿಸ್ತುಂ ವಿಂಶತ್ ಕೇಶವ್ಯಾಂಃ;  
ಅನಿ ಅಸಂ ಪಾದಂ.

8 ಅನಿ ದೇವಾನ್ ಬೊಲ್ಬಾನ್ ಸ  
ರ್ಗ್ ಮೋಃ; ಅನಿ ಸಾಂಪ್ ಅನಿ  
ಸಕಾಲಂ ದುಸ್ರೆ ದಿವ್ ಪಾದಂ.

9 ಅನಿ ದೇವಾನ್ ಸಾಂಗ್ಲೆಂ;  
ಸರ್ಗ್ ಮಾರ್ ಅಸೆಂ ಉದ್ಭವಿಸ್ತುಂ  
ವೆ ಸುಸಾತಲ್ ದುಳುಂದಿವ್; ಅನಿ  
ಸುಕೊ ಜಾಗೊ ದಿಸುಂದಿ ಅನಿ ಅಸಂ  
ಪಾದಂ.

10 ಅನಿ ದೇವಾನ್ ಸುಕ್ಲಾ ಪಾ  
ಗ್ಲಾಕ್ ಒಬ್ಬಂ ಮೊನ್ ಬೊಳಿ, ಅನಿ  
ಉದ್ಭವಿಸ್ತುಂ ಬೊಲ್ಬಾನ್ ಸರ್ವೊಗ್.  
ಅನಿ ಯೆಂ ಬೊಲೆಂ ಜಾಲುನ್ ಆಸಾ  
ಮೊನ್ ದೇವಾನ್ ಪೊಲೆಂ.

11 ಅನಿ ಸಾಂಗ್ಲೆಂ: ಒಬ್ಬಂ ಉ  
ಬ್ಬೊಂದಿ ತರ್ನೆಂ ತಾನ್ ಅನಿ ಬೀಂ  
ಕರ್ತೊ ಅಪ್ಪೊ ತರಾ ಪರೊಗ್, ಅ  
ನಿ (ಉಬ್ಬೊಂದಿ) ಪೊಲಾದಿವ್ ದುರ್ ಆ  
ಪ್ಪೊ ತರಾ ಪರೊಗ್ ಪೊ ದಿಲೊಂ  
ಮೊ, ಪೊಲೆಂ ಬೀಂ ಪಾತೆ ಬಿತ್ ಅ  
ಸುಂ ಒಬ್ಬಂವೆಲ್. ಅನಿ ಅಸಂ ಪಾದಂ.

12 ಅನಿ ಒಬ್ಬಂನ್ ಉಬ್ಬೊಲೊಂ  
ತಾನ್ ತರ್ನೆಂ, ಅನಿ ಪೊ ದಿಲೊಂ  
ಅಪ್ಪೊ ತರಾ ಪರೊಗ್, ಅನಿ ದುರ್  
ಪೊಲಾದಿವ್, ಜಯೆಗ್ಲಾಕ್ ಆಸುನ್  
ಬೀಂ ಅಪ್ಪೊ ತರಾ ಪರೊಗ್. ಅನಿ  
ಯೆಂ ಬೊಲೆಂ ಬೊಲ್ ದೇವಾನ್ ಪೊ  
ಲೆಂ.

asplleā udkāntliā viñ-  
gāḍ keliñ; ani aseñ  
zāleñ.

8 Ani Dēvān moḷbāk  
sārg moḷeñ; anisānz ani  
sākāliñ duaro diś zālo.

9 Ani Dēvān sañgleñ:  
sārgā khāl aspliñ ud-  
kañ yēke suāter mo-  
ḷundit; ani suko zāgo  
disundi. Anisaeñ zāleñ.

10 Ani Dēvān sukeā  
zāgeāk buiñ mōṇ moḷi,  
ani udkānceā zomeāk  
dārio. Ani yeñ boreñ  
zaun asā mōṇ Dēvān  
poḷeileñ.

11 Ani sañgleñ: buiñ  
ubzoundi tārneñ tāṇ  
ani biñ kārcheñ aplea  
tārā pārmaṇe, ani (ub-  
zoundi) foḷadik ruk  
aplea tārā pārmaṇe foḷ  
diñṣtao, začeñ biñ ta-  
če bitār asuñ buiñ-  
ḷer. Ani āseñ zāleñ.

12 Ani buiñ ubzāileñ  
tāṇ tārneñ, ani foḷ diñ-  
ḷeñ aplea tārā pārma-  
ṇe, ani ruk foḷadik,  
hāryekleāk asuñ biñ  
aplea tārā pārmaṇe.  
Ani yeñ boreñ mōṇ  
Dēvān poḷeileñ.

the firmament, from those  
that were above the fir-  
mament; and it was so.

8 And God called the  
firmament, heaven; and  
the evening and morning  
were the second day.

9 God also said: let the  
waters that are under the  
heaven, be gathered to-  
gether into one place; and  
let the dry land appear.  
And it was so done.

10 And God called the  
dry land, earth, and the  
gathering together of the  
waters, he called seas.  
And God saw that it was  
good.

11 And he said: let the  
earth bring forth the  
green herb, and such as  
may have seed, and the  
fruit-tree yielding fruit  
after its kind, which may  
have seed in itself upon  
the earth. And it was so  
done.

12 And the earth  
brought forth the green  
herb, and such as yieldeth  
seed according to its kind,  
and the tree that beareth  
fruit having seed each one  
according to its kind. And  
God saw that it was good.

13 ಆನಿ ಸಾಂಜ್ ಆನಿ ಸಕಾಳಂ  
ತಿಸ್ರೊ ದಿಸ್ ಹಾಕೊ.

14 ಆನಿ ದೇವಾನ್ ಸಾಂಗ್ಲೆಂ  
ಉಪ್ಪಾಡ್ ವಸ್ತು ಉಲೂಂಡಿತ್  
ಸರ್ಗಾಂಚ್ಯಾ ದೊವ್ಣಾರ್, ಆನಿ ದಿಸಾಂ  
ತ್ಲಿ ರಾತ್ ಎಂಗಳ್ ಕರುಂಡಿತ್, ಆನಿ  
ಗುರ್ತೆ ಆಸುಂಡಿತ್ (ಪಾಕೊಲಾಂಕ್)  
ವೇಳ್ ಆನಿ ದಿಸ್ ಆನಿ ವರ್ಸಾಂ:

15 ತೊ ಸರ್ಗಾಂಚ್ಯಾ ದೊವ್ಣಾರ್ ಸ  
ಹಳ್ಳುಂಡಿತ್, ಆನಿ ಉಪ್ಪಾಡ್ ಉಪ್ಪಾಡ್  
ದಿಲೂಂಡಿತ್; ಆನಿ ಆನಿ ಹಾಕೊ.

16 ಆನಿ ದೇವಾನ್ ದೊವ್ಣಾರ್ ಭೊ  
ಡ್ ಉಪ್ಪಾಡ್ ವಸ್ತು<sup>1)</sup> ಕೆಲೊ; ಎಕ್  
ಭೊಡ್ ದಿಸಾಕರ್, ಆನಿ ಎಕ್ ಕಾನ್  
ರಾತಿಚರ್ ರಾತ್ಲೊಚ್ಯಾ ಕರೊಚ್ಯಾ,  
ಆನಿ ನೆಕತ್ರಾಂ.

17 ಆನಿ ತಾಂಚೆಂ ಸರ್ಗಾಂಚ್ಯಾ  
ದೊವ್ಣಾರ್ ಗಾಂಟೊಂಚ್ಯಾಕ್ ಉಪ್ಪಾಡ್  
ದಿಲೂನ್,

18 ಆನಿ ದಿಸಾಕರ್ ಆನಿ ರಾತಿಚರ್  
ರಾತ್ಲೊಚ್ಯಾ ಕರುಂಕ್ ಆನಿ ಉ  
ಪ್ಪಾಡ್ ಆನಿ ಕಾಳೊಕ್ ಎಂಗಳ್ ಕ  
ರುಂಕ್. ಆನಿ ತೆಂ ಬೊರೊ ದೊನ್  
ದೇವಾನ್ ಭೊಳ್ಲೆಂ.

19 ಆನಿ ಸಾಂಜ್ ಆನಿ ಸಕಾಳಂ  
ಚೊತೊ ದಿಸ್ ಹಾಕೊ.

20 ಆನಿ ದೇವಾನ್ ಸಾಂಗ್ಲೆಂ:  
ಉಪ್ಪಾಂ ಉಪ್ಪಾಂ ಉಂಡಿತ್ ಉಲ  
ವಾನ್ ಜಿವಾಂ ಆತ್ಮಾಂ ಆನಿ ಸು

13 Ani sānz ani sākā-  
liñ tistro dis zālo.

14 Ani Dēvān saṅg-  
leñ: uzūādik vāstu zā-  
unditsārgiñḥēāmōlbār,  
ani disāntli rāt viṅgād  
kārundit, ani gurti a-  
sundit (dākounk) vēl  
ani dis ani vārsān:

15 Teo sārgiñḥēāmōl-  
bārpārẖālundit, ani bu-  
iñk uzūād diundit. Ani  
aseñ zāleñ.

16 Ani Dēvān dōn vōd  
uzūādik vāstu<sup>1)</sup> keleo:  
yēk vōd disāker, ani yēk  
lān rātičēr rāzvoṭkāi  
kārīsio, ani neketrañ.

17 Ani tankān sārgiñ-  
ḥēāmōlbār galiñ buiñk  
uzūād diunk,

18 Ani disāker ani rā-  
tičēr rāzvoṭkāi kārunk  
ani uzūād ani kālek  
viṅgād kārunk. Ani teñ  
boreñ mōp Dēvān poḷei-  
leñ.

19 Ani sānz ani sākā-  
liñ tsouto dis zālo.

20 Ani Dēvān saṅg-  
leñ: ūdkañ ūbzoundit  
jiundād. jiveñ ātmeāñi

13 And the evening and  
the morning were the  
third day.

14 And God said: let  
there be lights made in  
the firmament of heaven,  
to divide the day and the  
night, and let them be for  
signs, and for seasons,  
and for days and years:

15 To shine in the fir-  
mament of heaven, and  
to give light upon the  
earth. And it was so  
done.

16 And God made two  
great lights<sup>1)</sup>: a greater  
light to rule the day, and  
a lesser light to rule the  
night, and the stars.

17 And he set them in  
the firmament of heaven  
to shine upon the earth,

18 And to rule the day  
and the night, and to  
divide the light and the  
darkness. And God saw  
that it was good.

19 And the evening and  
morning were the fourth  
day.

20 God also said: let  
the waters bring forth  
the creeping creature



ತಾತ್ಕಾಲಿಕವಾಗಿ ಸಮರ್ಪಣೆ. ಅನಿ ತಂ  
ದೊರೆ ದೊರೆ ದೇವಾನ್ ಭೂಮಿ.

25 ಅನಿ ಸಾಂಗ್ಲೆಂ: ಮನುಷ್ಯಾನ್  
ಕರ್ಮಾಂ ಅಸ್ತೆ 100 ಅನಿ ಅಮಲ್  
ಸತ್ಯಾನ್ (1): ಅನಿ ತೊ ಮನುಷ್ಯಾಂ  
ಜೆರ್ ವಯರ್‌ಚೊ ಅನಿ ಸುಖಾಂ  
ಜೆರ್ ಅನಿ ಮನುಷ್ಯಾಂ ಜೆರ್ ಅನಿ ಸ  
ಗ್ಳಾಂ ಬ್ಯಾಂಜೆರ್ ಅನಿ ಸರ್ವೆ ಬ್ಯಾಂ  
ತೆ ಜಿರ್‌ಲೆ ಅನಿ ಜಿರ್‌ಲೆ ರಾಜ್ಯಾಂ  
ಕರುಂ.

26 ಅನಿ ದೇವಾನ್ ಮನುಷ್ಯಾನ್  
ಕರ್ಮ ಅಮಲ್ ಸತ್ಯಾನ್: ದೇವಾ  
ಚೊ ಸಾತ್ಯಾನ್ ಕಾಣ ರಚ್ಲೆ,  
ಜಾಣ್ಚೆ ಅನಿ ಅಸ್ತಿ ಕಾಣಾಂ  
ರಚ್ಲೆಂ.

27 ಅನಿ ದೇವಾನ್ ಕಾಣಾಂ ಅನಿ  
ಸಾತ್ಯಾನ್ ದಿವಾನ್ ಸಾಂಗ್ಲೆ: ಕಾಣಾಂ,  
ಅನಿ ಜಾಣ್ಚೆ, ಅನಿ ಬ್ಯಾಂ ಭೂತಾ ಅನಿ  
ಜಿವಾ ಸಾತ್ಯಾನ್ ಕಾಣ, ಅನಿ ವಯರ್‌ಚೊ  
ಮನುಷ್ಯಾಂ ಜೆರ್ ಅನಿ ಸುಖಾಂ  
ಬ್ಯಾಂಜೆರ್ ಸಾತ್ಯಾನ್ ಮನುಷ್ಯಾಂ ಜೆರ್  
ರಾಜ್ಯಾನ್ ಕರುಂ.

28 ಅನಿ ದೇವಾನ್ ಸಾಂಗ್ಲೆಂ:  
ಭೂಮಿ, ಅನಿ ಸುಖಾಂ ಸರ್ವೆ  
ತಾನ್ ದಿವಾಂ ದಿವಾ ದಿವಾಂ ಬ್ಯಾಂ

sārvy jindādik buiñḁ  
taṭeā tārā pārmāṇ.  
Ani teñ boreñ mōṇ  
Dēvān poleileñ.

26 Ani sangleñ: mǎn-  
śāk kārīāñ amḁe bāri  
ani amḁeā sārkeātso<sup>1)</sup>:  
ani to māsliāñḁer dārīā-  
ḁeā, ani sukneāñḁer ani  
monzātīñḁer ani sāglea  
buiñḁer ani sārvy buint  
tsārtele jivāñḁer rāzvoṭ  
kārundi.

27 Ani Dēvān mǎnśāk  
kelo aplea sārkeātso:  
Dēvāḁea sārkeāk takā  
rātelo, dādlo ani āstri  
tankāñ rātzliñ.

28 Ani Dēvān tankāñ  
śārvād diṇu sangleñ:  
vādā, ani tsāḁā<sup>2)</sup>, ani  
buiñ bhorā ani tikā  
khūlti kārā, ani dārīā-  
ḁe māsliāñḁer ani sū-  
mestāñ buiñḁer hāte-  
leañ monzātīñḁer rā-  
zvoṭ kārā.

29 Ani Dēvān sangleñ:  
poḁeyā, āuveñ tumkāñ  
sārvy tāṇ ḁilāñ, bīñ

thing that creepeth on the  
earth after its kind. And  
God saw that it was good.

26 And he said: let us  
make man to our image<sup>1)</sup>  
and likeness; and let him  
have dominion over the  
fishes of the sea, and the  
fowls of the air, and the  
beasts, and the whole  
earth, and every creep-  
ing creature that moveth  
upon the earth.

27 And God created  
man to his own image: to  
the image of God he  
created him, male and  
female he created them.

28 And God blessed  
them, saying: Increase  
and multiply<sup>2)</sup> and fill the  
earth, and subdue it, and  
rule over the fishes of the  
sea, and the fowls of the  
air, and all living crea-  
tures that move upon the  
earth.

29 And God said: Be-  
hold I have given you  
every herb bearing seed

<sup>1)</sup> "Amḁeā sārkeātso": Dēvāḁeā sārkeāñ ātmeāñ aś; kīteāñ ātme, mōn nātullo ani spīrit  
śōm aś dekan. — "To our image": This image of God is in the soul, which is immortal  
and spiritual.

<sup>2)</sup> "Vādā ani tsāḁā": I hokom nañ, begār tō ubzonāñē śārvād. — "Increase and  
multiply": This is not a precept, but a blessing rendering them fruitful.



ದಕ್ಕು ದೆವುಡ್ ಅನಿ ಕರ್ತಾ ರಾಜುರೊ  
ಜೆವುಡ್.

4 ಏನಿ ಸರ್ಗಿಂತೊ ಅನಿ ಬುನ್  
ತೊ ಅರಂದ್: ಆಸೆಂ ಜೀವಾನ್  
ತಾಂಕಾಂ ದುಪ್ಲೆಂತ್.<sup>1)</sup>

5 ಆನಿ ಆಸೆಂ ಜೀವಾನ್ ರೆಟ್ಟಿ  
ಸರ್ತಾ ಸರ್ತಾಂ ಗಾಬ್ತಾಂಚೊ ಉಪ್ಜೆಂ  
ಚ್ಯಾ ಆಮಿಂ, ಅನಿ ಸರ್ತಾ ತಾಂಕಾಂ  
ಗಾಬ್ತಾಂಚೊ ಕಿರ್ಲೊಂಚ್ಯಾ ಆಮಿಂ<sup>2)</sup>;  
ಕಿರ್ಲೊಂಚ್ ಮೊಳ್ಯಾಕ್ ಸೊಮಿಯಾ ಜೀ  
ವಾನ್ ಜಾಬುನ್ ಜಾಬುನ್ ಗಾಬು  
ರೆಟ್ಟಿ ಬುನ್ಜೆರ್, ಆನಿ ಬುನ್ ಜಿವ್ಯಾ  
ಕರ್ತಾ ಮನಿಸ್ ಗಾಬುರೆಟ್ಟಿ.

6 ಪುಣ್ ಏಕ್ ಏಕ್ ಮಾತಿಯಾ  
ಪ್ಲೆ ಪ್ಯಾಕ್ ಸರ್ತಲಿ ಸಗ್ಳೆ ಬುನ್ಜಾಚ್ಯಾ  
ಮೆಲ್ವಗಾಕ್ ಉಪಾಕ್ ಸೊಬ್.

7 ತರ್ ಜೀವಾನ್ ಮಜ್ಯಾಕ್  
ಕೆಲೊ ಮಾತಿಯಾಚ್ಯಾ ಉಪ್ಯಾನ್ ಅನಿ  
ತಾಚ್ಯಾ ತೊಂದಾಂತ್ ಜಿವಾಂಚೊ ಉ  
ಪ್ಯಾನ್ ಭುಂಕೊ, ಅನಿ ಆಸೆಂ ಮನಿಸ್  
ಅಪ್ಯಾನ್ ಜೆವಿ ಜಾಲೊ.

8 ಆನಿ ಸೊಮಿಯಾ ಜೀವಾನ್  
ಮಾತಾಚಾಯೆಚೊ ಪ್ಯಾಂಚೊ ಸು  
ಕೊಂತ್ ಗಾಬ್ ಜೊ, ಅನಿ ಪ್ಲೆಂ ಆಪ್ಲೆಂ  
ಕೆಲ್ಯಾ ಮಜ್ಯಾಕ್ ಗಾಬೊ.

sārvy apleo vāstu rāt-  
sun ani kārū rāulo de-  
kun.

4 Vo sārgiŋtso ani bu-  
iŋtso ārāmb: aseŋ Dē-  
vān tankāñ rātleānt.<sup>1)</sup>

5 Ani aseŋ Dēvān rāts-  
liñ sākād setaŋ gādeāñ-  
čā ubzounčē ādiñ, ani  
sākād tāgañ gāunčā  
kirlounčē ādiñ<sup>2)</sup>: kite-  
āk moleār Sonia Dēvān  
pāus dādunk natullo  
buiñčor, ani buiñ besāi  
kārtso mānis natullo.

6 Puṇ yēk zār māti-  
entli bair sātāli sāglea  
buiñčē melbhāgāk u-  
dāk simpēi.

7 Tār Dēvān mānsāk  
kelo mātīečē ubrān: a-  
ni tāčē tondānt jivātsō  
usās funklo, ani aseŋ  
mānis ātmeān jivo zālo.

8 Ani Sonia Dēvān  
khušālāyocē vāiñkut  
suruvent gādulleñ, ani  
thāiñ apneñ kelēa mān-  
sāk gālo.

had rested from all His  
work which God created  
and made.

4 These are the gene-  
rations of the heaven and  
the earth, when they were  
created, in the day that  
the Lord God made the  
heaven and the earth:

5 And every plant of  
the field before it sprung  
up in the earth, and every  
herb of the ground before  
it grew: for the Lord God  
had not rained upon the  
earth; and there was not  
a man to till the earth.

6 But a spring rose out  
of the earth, watering all  
the surface of the earth.

7 And the Lord God  
formed man of the slime  
of the earth: and breathed  
into his face the breath  
of life, and man became  
a living soul.

8 And the Lord God  
had planted a paradise of  
pleasure from the begin-  
ning, wherein He placed  
man whom He had formed.

<sup>1)</sup> Lit. In this way God has created them.

<sup>2)</sup> Lit. Thus God created all plants of the field before they germinated, and all herbs  
of the country before the germination.

9 ಆನಿ ದೇವಾನ್ ಉಪ್ಪುಲೆ  
ಮಾತೆಯೊಪ್ಪುಲೆ ಸರ್ವೆ ತವಾಂಜೆ  
ರುಕ್, ದಿಸ್ತಿಕ ಸೊಬಿತ ಆನಿ ರುಪ  
ಕ ಸುಖವಾಕ್, ಆನಿ ಪುಂಕುಟಾ ದೊ  
ದೊ ಆಪ್ತಿಯೊನೊ ರುಕ್<sup>1)</sup> ಆನಿ ದೊ  
ರ ಆನಿ ಸಾಪ್ತಿಕ ಅಪ್ಪುಲೆಯೊನೊ ರು  
ಕ್<sup>2)</sup>

10 ಆನಿ ನಕ್ ಸ್ತಂ ಸುಖಾಪಾ  
ಯೆಜೆ ಸುಖವೊಪ್ಪಿ ಪ್ಯಾರ್ ಸರ್ವಾಕಿ  
ಪುಂಕುಟಾಕ್ ಉಪಾಕ್ ಸಿಂಪುನ್, ಪೊ  
ಜೆ, ಪುಂ ಪಾಲುನ್, ಪಾರ್ ವಾಂಜಿ  
ಅಪ್ಪುಲೆ.

11 ಏಕಾಕೊ ನಾಣಂ ಫಿಜಿನ್:  
ತಿ ಸಾಗ್ಲಾ ಹೊವಿಲಾತ್ ದೊಲ್ಪಾ ಗಾ  
ವಾಂ ಪೊಂಪಣಿಂ ವಾಲುಪಾ, ಪುಂ  
ಪಾಂಗಾರ್ ಪಾಪಾ.

12 ಪ್ಲಾ ಗಾಲುಪೊ ಪಾಂಗಾರ್  
ಫೊಪು ಬೊರೊ: ಪುಂ, ಪ್ಲಾ ದ್ಲೆ ಆನಿ  
ಎನಿ ಕನ್ ಫಾಪೊರ್ ದೊಲ್ಪಾ.

13 ಆನಿ ಪುನ್ ಸ್ತಂಜೆ ನಾಣಂ  
ಗಿಜೊನ್: ತಿ ಸಾಗ್ಲಾ ಎಪ್ಪುಸಿಲ  
ದೊಲ್ಪಾ ಗಾವಾಂ ಪೊಂಪಣಿಂ ಪಾ  
ಪಾ.

14 ತಿಸ್ರೆ ಸ್ತಂಜೆ ನಾಣಂ ತಿ  
ಗ್ರಿಸ್: ತಿ ಆಪ್ತಿಯೊ ಅಪ್ಪುಲೆ

9 Ani Dēvān ubxāle  
mātientleān sārṇy ta-  
rāñce ruk, distik sobit  
ani rutsik suādik, ani  
vaiñkutā modeñjupietso  
ruk<sup>1)</sup> ani bore ani vāit  
sānvāiyetso ruk.<sup>2)</sup>

10 Ani yēk nāñ khu-  
sālāyocē suātentli bāir  
sārtāli vaiñkutāk udāk  
simpunk, zače, thāñ  
thāun, čār vāñte zatāt.

11 Yēkācēñ nāñ Pbi-  
zon: ti sāglea Hovilāth  
mollea gāvāñ boun-  
tāpiñ vāutā, thāñ ban-  
gār zatā.

12 Teā gāñcēñ ban-  
gār bhon boreñ: thāñ  
bdell ani onikin fātor  
meltā.

13 Ani dusre nāñcēñ  
nāñ Gehon: ti sāglea  
Etiopiā mollea gāvāñ  
bountāpiñ vāutā.

14 Tisre nāñcēñ nā-  
ñ Tigris: ti Assiriā

9 And the Lord God  
brought forth of the  
ground all manner of  
trees, fair to behold, and  
pleasant to eat of: the  
tree of life<sup>1)</sup> also in the  
midst of paradise, and  
the tree of knowledge<sup>2)</sup> of  
good and evil.

10 And a river went  
out of the place of plea-  
sure to water paradise,  
which from thence is di-  
vided into four heads.

11 The name of the one  
is Pbisson: that is it which  
compasseth all the land  
of Hovilath, where gold  
groweth.

12 And the gold of that  
land is very good: there  
is found bdellium and  
the onyx stone.

13 And the name of the  
second river is Gehon:  
the same is it that com-  
passeth all the land of  
Ethiopia.

14 And the name of the  
third river is Tigris: the

<sup>1)</sup> "Jigietso ruk", ಮಂಜರಿ: ತಾಣಿ ತೊಲೆ ಬೊಲೆಕಿ ದಿಸ್ತಿಕ. — "Tree of life", i. e. its fruits had the power of preserving in a constant state of health.

<sup>2)</sup> "Zāpvāietso ruk" = ತಾಣಿ ತೊಲೆ ಸಾಪ್ತಿಕ ದಿಸ್ತಿಕ, ಸರ್ಪನ್ ಸೆಕ್ ಸಾಂಗಿಲೆ ಪಾರ್ಪಾ. — "Tree of knowledge", i. e. its fruits had the power of giving a superior kind of knowledge, beyond that which God was pleased to give, as the deceitful serpent had said.



ಮಾಳುತಾ. ಅನಿ ಹೊತಿ ಸ್ತಂ ಎವ  
ಪ್ರಾತ.

15 ತರ, ದೇವಾನ್ ಮನ್ಯಾಕ್  
ವಾನ್ಮನಾ ತಾಕಾ ಮಾರಾಡಾಯೆಚ್ಯಾ  
ವ್ಯಂಕುಬಾಂತ್ ಗಾಡೊ, ತಂ ಬೆಸ್ಯಾ  
ವರುನ್ ಅನಿ ರಾಕುನ್.

16 ಅನಿ ತಾಕಾ<sup>1)</sup> ಹುಳುಮ್ ದಿರಿ  
ಸಾಂಗುನ್: ಸರ್ವ್ ವ್ಯಂಕುಬಾಂತ್  
ರುಕಾಂಚ್ಯಾಂ ಫೊವಾಂತ್ಲಿಂ ಮಾಳು  
ಯೆತ:

17 ಪುನ್ ಬೊರಿ ಅನಿ ನ್ಯಾಕ್  
ಪಾನ್ಯಾಯೆಚ್ಯಾ ರುಕಾಂಚ್ಯಾಂ ಫೊವಾಂ  
ತ್ಲಿಂ ಪಾನ್ಯಾತಾ. ಮಾ ಪಾನ್ಯಾರ್,  
ತಾಕುನ್ ದಿಸಾ ಮೊರ್ಗ್ ಮೊರ್ಗ್  
ಲೊ.

18 ಸೊಮಿಯಾ ದೇವಾನ್ ಅನಿ  
ಸಾಂಗ್: ಮನಿಸ್ ಎಕ್ಲಾಕ್ ಅಸೊ  
ಬೊರೊ ಸ್ತಂ: ಅಮಿಂ ತಾಕಾ ದಿತ್ ಕು  
ಮೊರ್ ವರ್ಗ್ ಸಾಂಗಾಡಿನ್ ತಾಕಿ  
ಸಾರ್ಗ್ ವಯಾಂ.

19 ತರ, ಸಕಡ್ ಮೂಡಿಯೆಂ  
ತಾಂ ಮೊನ್ವಾಂತ್ಲಿಂ ಅನಿ ಸಕಡ್  
ಮೊನ್ವಾಚ್ಯಾಂ ಸುನ್ವಾಂತ್ ದೇವಾನ್  
ಉಪ್ರಾನ್ ಕರ್ತುನ್, ತಾಂಚಾಂ ಆಮಾ  
ಉಂ ಮುಕಾರ್ ಗಾಡಿಂ, ಪೊಳೆಉಂತ್  
ವಸೊ ತಾಂಚಾಂ ಉರೊ ಕರ್ತಾ ಮೊ  
ನ್: ತಾನ್ಯಾ ಮೊನ್ವಾರ್, ಕಸಲೆಂ  
ಆಮಾಂಚ್ ಜುಲಾಂಚೆಂ ಉರೊ  
ಕಲೊ ತಸಲೆಂ ತಾಂಚೆಂ ನಾಲುಂ.

isileān vāutā. Ani tsou-  
ti nāiñ Euphrāt.

15 Tār, Dēvān mǎnśāk  
kāneun takā khuśālā-  
yečēñ vāiñkutānt galo,  
teñ besāi kārunk ani  
rākunk.

16 Ani takā<sup>1)</sup> hukum  
dili sāngun: sārṇṇ vāiñ-  
kutāčēañ rukānčēañ  
foḷāntliñ khāuyet:

17 Puṇ bore ani vāiṭ  
zāṇvāyečēñ rukānčēañ  
foḷāntliñ khāinakā. Khā  
ši zaloūr, teāts diśā  
morn mortoloi.

18 Somia Dēvān ani  
sanglēñ: Mānisyeklātz  
aso boro nāiñ: amiñ  
takā yēk kumok kārči  
sangūtiñ tačē sarki  
kāriāñ.

19 Tār, sākāḷ māti-  
entlēñ monzātink ani  
sākāḷ moḷbāčēñ suk-  
ṇēānk Dēvān ubrān kār-  
tātz, tankāñ Adāuñ mu-  
kār galiñ, poḷeunk kāsō  
tankūñ ulo kārtā mōp:  
kiteāgi moḷēār, kāśālēñ  
Adāun jiužātink ulo  
kolo tāsālēñ tančēñ nā-  
uñ.

same passeth along by  
the Assyrians. And the  
fourth river is Euphrates.

15 And the Lord God  
took man, and put him  
into the paradise of plea-  
sure, to dress it and to  
keep it.

16 And he commanded  
him<sup>1)</sup> saying: of every  
tree of paradise thou shalt  
eat:

17 But of the tree of know-  
ledge of good and evil, thou  
shalt not eat. For in what  
day so ever thou shalt eat of  
it, thou shalt die the death.

18 And the Lord God  
said: It is not good for  
man to be alone: let us  
make him a help like  
unto himself.

19 And the Lord God  
having formed out of the  
ground all the beasts of  
the earth, and all the  
fowls of the air, brought  
them to Adam to see what  
he would call them: for  
whatsoever Adam called  
any living creature the  
same is its name.

<sup>1)</sup> "Takā" mupdeñ: takāñ. — "He commanded him", i. e. the singular is used for the plural; for the precept has been given to both, Adam and Eve.

20 ಆನಿ ಆದಾಮುನ್ ಸಮೆಸ್ತಾಂ  
ಜಲಜಾತಿಂಕ್, ಸಮೆಸ್ತಾಂ ಸುಸ್ತಾಂ  
ಕ್ ಮೊಳ್ಯಾಚ್ಯಾಂ ಆನಿ ಸಮೆಸ್ತಾಂ  
ಬಾಂಜಾಂ ಮೊಳ್ಯಾಂ ತಾಂಚೆಂ  
ಪಾವಾಂ ಮೊಳಿಂ. ಪುನ್ ಆದಾಮುನ್  
ಎಕ್ ಸಾರ್ಕಿ ಸಾಂಗಾತಿಂಕ್ ಮೆಳ್ತಾ  
ತ್ಲೆ.

21 ತೊವೊಕ್ ದೇವಾಕ್ ಆದಾ  
ಮುನ್ ಎಕ್ ನಾನ್ ಭೊವ್ಲಿ ಆನಿ ತಾ  
ಕಾ ನಾನ್ ಭೊವ್ಲಿ, ಮೊಳ್ಯಾಂಚ್ಚಿ  
ಎಕ್ ಕಾಡ್, ಮೊಳ್ಯಾನ್ ತಾನ್  
ಬಾಡ್ತಾಕ್ ಬಾರಾಕ್ ಭೊರ್ಲೊ.

22 ಆನಿ ದೇವಾನ್ ಆದಾಮಾಚಿ  
ಕಾಡ್ಲಿ ಮೊಕ್ ಆಸ್ಲಿ ಕರಿ: ಆನಿ  
ತಾ ಆದಾಮಾಂ ಮುರ್ತಾಂ ಮೊ.

23 ಆನಿ ಆದಾಮುನ್ ಸಾಂಗ್ಲೊ:  
ಎಂ ಪಾವ್ ಮೊಳ್ಯಾಂ ಪಾವಾಂಚ್ಚೆಂ  
ಆನಿ ಎಂ ಮೊಕ್ ಮೊಳ್ಯಾ ಮೊಳ್ಯಾಂ  
ಚ್ಲೆಂ; ತೆಂ ಸಾಲುಂ ಮನ್ಶಾ ಪಾಲಾನ್  
ಆಸ್ಲಿಂ ಆಸ್ಲೆಂ, ಮನ್ಶಾ ಪಾಲಾನ್  
ಆಸ್ಲಿಂ ಮೊಳ್ಯಾ.

24 ತಾ ಪಾಸುನ್ ದಾದ್ಲಿ ಆ  
ವ್ಹಾ ಪಾಪಾನ್ ಆನಿ ಆವ್ಹಾನ್ ಸೊ  
ನ್ ಆಸ್ಲಿ ಆಸ್ಲಿ ಮೊಕ್ ಪಾಸ್ಲಿ ರೊ,  
ಆನಿ ಎಕ್ ಮೊಳ್ಯಾನ್ ಮೊಳ್ಯಾಂ  
ಆಸ್ಲೆಂ.

25 ಆನಿ ತಿನ್, ಮೊಳ್ಯಾನ್ ಆದಾ  
ಮಾಂ ಆನಿ ಎನ್, ಎಣ್ಣೆ-ಆಸ್ಲೆಂ, ಆನಿ  
ಪಾಸ್ಲೆಂ ತೆಂ.

20 Ani Adāun sāmestān  
jiozātipk, sāmestān  
sukpeānk molbā  
čeañ anisāmestān buiñ-  
čeañ monzātiuk tāñčīn  
nāvañ moliñ. Pañ Adā-  
unk yēk sarki saungātin  
melnatulli.

21 Tovoļ Dērān Adā-  
unk yēk nid pođāli ani  
takā nid pođtats, bo-  
reantli yēk kādā, mā-  
sān tañe bādīāk burāk  
bhorlo.

22 Ani Dērān Adāun-  
tli kađyili bor āstrikeli:  
ani tikā Adāun mukār  
veli.

23 Ani Adāunsangleñ:  
yeñ hād mojeañ hādānt-  
leñ ani yeñ pās mojea  
māsāntleñ; tičēñ nāun  
māñšā thāun āli aste-  
leñ, māñšā thāun āli  
dekun.

24 Tea pāsū dadlo  
apleñ bāpāk ani āvoik  
sođā, aple āstrik lā-  
gtolo, ani yekāts mās-  
sānt dogūñ asteliñ.

25 Ani tiñ, mōleār  
Adāun ani Yev, vingiñ  
aagliñ, ani lāzanāstalliñ.

20 And Adam called  
all the beasts by their  
names, and all the fowls  
of the air, and all the  
cattle of the field: but for  
Adam there was not found  
a helper like himself.

21 Then the Lord God  
cast a deep sleep upon  
Adam: and when he was  
fast asleep, he took one  
of his ribs, and filled up  
flesh for it.

22 And the Lord God  
built the rib which he  
took from Adam into a  
woman: and brought her  
to Adam.

23 And Adam said: This  
now is bone of my bones,  
and flesh of my flesh; she  
shall be called woman,  
because she was taken out  
of man.

24 Wherefore a man  
shall leave father and  
mother, and shall cleave  
to his wife: and they shall  
be two in one flesh.

25 And they were both  
naked: to wit, Adam and  
his wife: and were not  
ashamed.

# ಅವಸ್ವರ III.

# Avasvar III.

# Chapter III.

1 ಪುನಃ ದೇವತಾಃ ಸಮಸ್ತಾಃ ದೇವಾನ್ ಕಲ್ಪಾಂತಂ ದೇವಾನ್ ತು ಪ್ರಸಕ್ತಾಃ. ತಾಃ ಅಸ್ಮಿ ಯೇ ಕಲೆ ಸಾಂಕ್ಷೀಃ. ತಸ್ಯಾನ್ ದೇವಾನ್ ಸುಮಾನ್ ಅಪ್ಯುಲಾಸಂ, ಕಸ್ಯೈಂ ಪುಂಕುಲಾಸಾ ರುಕಾಪ್ಯಾ ಭೂವಾಂಶ್ಚಂ ಮಾಯಾಂಶ್ಚ?

2 ತಾಸಾ ಅಸ್ಮಿಯೇನ್ ಲೋಕ ದಿಶಾನ್ ಸಾಂಕ್ಷೀಃ ಪುಂಕುಲಾಸಾನ್ ಅಪ್ಯುಲಾಸಂ ರುಕಾಂಶ್ಚಂ ಭೂವಾಂಶ್ಚಂ ಅಮಾಸಾಃ.

3 ಪುನಃ ಪುಂಕುಲಾ ಮೋದಂ ಆಸಕ್ತಾ ರುಕಾಪ್ಯಾ ಭೂವಾಂಶ್ಚಂ ಮಾಯಾಂಶ್ಚ ಅನಿ ಮಾತಾ ಸಾಯಾನ್, ದೇವಾನ್ ಮಾಯಾನ್ ದೇವಾನ್ ಅಪ್ಯುಲಾಸಂ.

4 ದೇವತಾಃ ಸಮಸ್ತಾಃ ಅಸ್ಮಿಯೇ ಕಲೆ ಸಾಂಕ್ಷೀಃ ಮಹಾಬಲಾಸ್ತಾಃ ಸುಮಂ ದೇವತಾ ಮೋದಂ ಸಾಂಕ್ಷೀಃ.

5 ತಸ್ಯಾನ್ ದೇವತಾಃ ದೇವಾನ್ ಸಾನ್ ತ ದೇವತಾ ದಿಶಾ ಸುಮಾನ್ ದೇವತಾ ಲೋಕ ದಿಶಾ ಅನಿ ದೇವಾ ಲೋಕದಾನ್, ದೇವತಾ ಅನಿ ಮಾತಾ ಸಾಯಾನ್.

6 ದೇವತಾ, ಪುನಃ ದೇವತಾ ಮಾಯಾನ್, ಅನಿ ದೇವತಾ ದಿಶಾನ್, ಅನಿ ಮಾತಾ ಸಾಯಾನ್ ಭೂವಾಂಶ್ಚಾನ್ ಅಸಕ್ತಾ ದೇವತಾ ಅಸ್ಮಿಯೇನ್ ಭೂವಾಂಶ್ಚಾನ್.

1 Puṇ sorop simeṣṭaṇ Dēvaṇ kelleaṇ monṣa-tiṇ prās nāḍgo. Taveṇ āstrie kāḍe sanglēṇ: kiteāk Dēvaṇ tumkāṇ aḍvarlāṣ, kāśāleṇ vāiṇkuṭāḍea rukāḍea folāntlēṇ khāunk?

2 Takā āstrieṇ zāb diuṇ sanglēṇ: vāiṇkuṭānt aṣalleaṇ folāntlēṇ amiṇ khātāuṇ:

3 Puṇ vāiṇkuṭā modeṇ aṣallea rukāḍea folāntlēṇ khāunk ani hūt gālunk, morāna zāunk Dēvaṇ aḍvarlāṣ.

4 Toṇ sorpāṇ āstrie kāḍe sanglēṇ: dubānāstanaṇ tumiṇ morn morōnānt.

5 Kiteāk moleār Dēu zaṇā ki khellea diṣā tumāe dōle ukte zātele ani Dēva bāri zāteleāt, boreṇ ani vāiṇ zaṇā zāun.

6 Dekun, fol boreṇ khānāḍeāk, ani sobit diṭik, ani khuṣālayeḍeṇ poleuṇāḍeāk aṣā mōṇ

1 Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise?

2 And the woman answered him saying: Of the fruit of the trees that are in paradise we do eat:

3 But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat, and that we should not touch it, lest perhaps we die.

4 And the serpent said to the woman: No, you shall not die the death.

5 For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as gods, knowing good and evil.

6 And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to

೧೩, ಕಾಡೊಂ ತಾಣೊ ಫೊರ್, ಅನಿ  
ಬೆರೊ ಅನಿ ಅಪ್ಪೊ ದಾಪ್ಪೊ  
ದಿವೊ ಅನಿ ತಾಣೊ ಬೆರೊ.

7 ಅನಿ ದೊಗಾಣೊ ದೊಳೆ ಉಕ್ತೆ  
ಹೊಲೆ<sup>1)</sup>: ಅನಿ ಅಪ್ಪೊಂ ದಿವೊಂ ದೊ  
ಣ್ ಫೊಳೆಉಣ್, ಅಂಜಾಕಾಣ್ಕೊ ಮೊ  
ಲಿಯೊ ಸಿಫೊರ್ ಅಪ್ಪೊಂ ನೆನೊಣ್  
ಕೊ.

8 ಅನಿ ಸೊಮಿಯೊ ದೆವಾಣೊ  
ತಾಳೊ ಖ್ಯಾನ್ ದೊ ವ್ಯಂಕುಣಾಂತ್  
ದಪ್ಪಾರಾ ಉಪ್ಪಾಂತ್ ನಾಪ್ಯಾಕ್ ಬೊಂ  
ತಾಳೊ, ಅದಾಳುಂ ಅನಿ ತಾಳೆ ಅಪ್ಪಿ  
ಲಿವೊಂ ಸೊಮಿಯೊ ದೆವಾ ಮುಕಾರ್  
ವ್ಯಂಕುಣಾಚ್ಯಾಂ ಮಕಾಂ ಬೊದೊ.

9 ಅನಿ ಸೊಮಿಯೊ ದೆವಾಣ್  
ಅದಾಳುಂತ್ ಅಫೊಳುಣ್ ತಾಳಾ ಸಾಂ  
ಗ್ಲೊಂ ಮ್ಹಂ ಅಪ್ಯಾ?

10 ತಾಣೊ ಸಾಂಗ್ಲೊಂ: ತುಜೊ ತಾ  
ಳೊ ಖ್ಯಾನ್ ದೊ ವ್ಯಂಕುಣಾಂತ್ ಅನಿ  
ಮುಕಾ ಫೊ ದಿವೊಂ ದಿವೊ ಅಸಾಂ  
ದೊಳುಣ್ ಅನಿ ಲಿವೊಂ.

11 ತಾಣೊ ಸಾಂಗ್ಲೊಂ: ಕೊಣೊ  
ತುಕಾ ದಾಪ್ಪೊಂ, ದಿವೊ ಅಪ್ಯಾ ದೊ  
ಣ್, ಅದೊ ಅದ್ವಾರ್ಲೊಂ ಫೊಳೆ  
ತಾಣೊ ಬೆರೊ ತಿವ್ಯಾ?

āstrion poļeun, kādleš  
tašeñ fol, ani kheleñ  
ani aplea dadlešk dileñ  
ani tapeñ kheleñ.

7 Ani dogāñce dole  
ukte zāle<sup>1)</sup>: ani appānk  
vingiñ mōṇ poļeun, an-  
jarūṭeo kholio siron ap-  
ṇānk neson kelī.

8 Ani Somia Dēvātso  
tālo aikun zo vāiñku-  
tānt dānparā uprānt  
vāreuk bountālo Adāuñ  
ani taḍi āstri lipliñ  
Somia Dēvāmukārvañ-  
kuṭāḍeñ rukāñ modeñ.

9 Ani Somia Dēvān  
Adāunk āpon takā  
sanglēñ: khāiñ asāi?

10 Tāneñsanglēñ: tu-  
zo tālo aikalā vāiñku-  
tānt ani makā bheñ dis-  
lāñ vingō asāñ dekun  
ani liplāñ.

11 Tapeñ sanglēñ: ko-  
neñ tukā dakālleñ vin-  
gō asāi mōṇ, āveñ ad-  
varleleñ fol tuveñ khel-  
lea šivāi?

behold: and she took of  
the fruit thereof and did  
eat, and gave to her hus-  
band who did eat.

7 And the eyes of them  
both were opened<sup>1)</sup>; and  
when they perceived  
themselves to be naked,  
they sewed together fig-  
leaves, and made them-  
selves aprons.

8 And when they heard  
the voice of the Lord God  
walking in the paradise  
at the afternoon air,  
Adam and his wife hid  
themselves from the face  
of the Lord God, amidst  
the trees of paradise.

9 And the Lord God  
called Adam, and said  
to him: Where art thou?

10 And he said: I heard  
thy voice in paradise;  
and I was afraid, because  
I was naked, and I hid  
myself.

11 And he said to him:  
Who hath told thee that  
thou wast naked, unless  
thou hast eaten of the  
fruit of the forbidden  
tree?

<sup>1)</sup> "Ukte zāle", munḍeñ: hiñ veļkālš apli taok.—"And the eyes etc." viz. they got aware of the committed sin; i.e. they made the unhappy experience of having lost the good of original grace etc.

12 ಆನಿ ಆದಾಮನು ಸಾಂಗ್ತೆಂ:  
ತುಜೆಂ ಮಾತಾ ದಿಲ್ಲೆ ಆಸ್ತಿಯೆನ್  
ಮಾತಾ ಥೊಕ್ ದಿಲಾನ್, ಆದೊ  
ಜಿಲೊ.

13 ಆನಿ ಸೊಮಿಯೊ ದೇವಾನ್  
ಆಸ್ತಿಯೆನ್ ಸಾಂಗ್ತೆಂ ಕಿತ್ಯಾಕ್ ಯೆಂ  
ಕೆದ್ನಾಂ? ತೆಣಿಂ ಜಾನ್ ದಿಲಾನ್  
ಸಾಂಗ್ತೆಂ ಸೊಪಾನ್ ಮಾತಾ ಥೊ  
ಪ್ಲೊಂ ಆನಿ ಆದೊ ಜಿಲೊ.

14 ಆನಿ ಸೊಮಿಯೊ ದೇವಾನ್  
ಸೊಪಾನ್ ಸಾಂಗ್ತೆಂ ಯೆಂ ಕೆದ್ನಾ  
ಮಾತಾನ್ ಸಮಸ್ತಾಂ ಭಲಾಚಾಂ,  
(ಆನಿ) ದೊಸ್ತಾಂ ಪಿಂ ಪಿರ್ತೆ ಮಾತಾ ಸಿ  
ರಾನ್ ಥೊಡುಂ: ತುಜಾ ಜಡ್ಪಾನ್  
ಜೆತೊಲ್ಯೊ ಆನಿ ಸಮಸ್ತಾಂ ಮಾತ್  
ಜಾಣಿಯೆನ್ ಮಾತಾಂ ದೊಕಿ ಮೊ  
ತೊಲ್ಯೊ.

15 ಆನಿ ತುಜಾನ್ ಮಾತಾ  
ದೊಕೊಂ ಪಿಂ ಆನಿ ಆಸ್ತಿಯೆ ಪಿರ್ತೆ,  
ತುಜಾ ದಿಯೊ ಆನಿ ತಿಜಾ ದಿಯೊ  
ಪಿರ್ತೆ: ತಿ ತುಜೆಂ ದೊಸ್ತಾಕ್ ದೊಸ್ತಿ  
ವೆಲೆ ಆನಿ ತುಂ ಜೆಂ ಜಿಲೊನ್ ಜಾಕಿ  
ಕರ್ತೊ ದೊಸ್ತಿ.

16 ಆನಿ ಆಸ್ತಿಯೆನ್ ಸಾಂಗ್ತೆಂ:  
ಆನಿ ತುಜೆ ಗುರ್ವಾನ್ ಮಾತಾ ಕವ್ಣಿ  
ಪ್ರವೊದೊಂ: ದುಕಿನ್ ದುಕಾಂ  
ದುಕಾನ್ ಪಾತೊಲೊ, ಆನಿ ದೊಸ್ತಾ  
ಸಾಕಿ ಆಸ್ತೊ, ಆನಿ ತುಂ ತು  
ಜೆಂ ಪಿಂ ಜಾಣಾನ್ ಆಸ್ತೊ.

12 Ani Ādaun sang-  
leñ: tuven̄ makā dille  
āstrien makā foļ diun,  
āven̄ kheleñ.

13 Ani Somia Dēvān  
āstrieksangleñ: kiteāk  
yeñ kelāiñ? Tipeñ zāb  
diun sangleñ: Sorpān  
makā foṭeiliñ ani āven̄  
kheleñ.

14 Ani Somia Dēvān  
sorpāk sangleñ: yeñ  
kellea pasvot sāmeštañ  
juzātiñ, (ani) mouzātiñ  
bitār tukā sirāp poḍuñ:  
tujā hārdeān tsārtoloi  
ani sāmeštañ tujēā jī-  
qieṭeā vārsāniñ māti  
khātoloi.

15 Āuñ dūmānkāi  
gāltolof tujē ani āstrie  
bitār, tujēā biā ani ti-  
ṭeā biā bitār: tī tujēñ  
moṣtak moṣtīteli ani  
tuñ tiṭe khoṭek nāḍi  
kārtoloi.

16 Ani āstrie sang-  
leñ: āuñ tujēa gurvār-  
ponāṭo kāṣṭ tẓāḍāto-  
leñ: ḍukin patānk pur-  
sut zateli, ani -dadleā  
khāl aṭeli, ani to tuzo  
dhāni zāun astolo.

12 And Adam said:  
The woman, whom thou  
gavest me to be my com-  
panion, gave me of the  
tree, and I did eat.

13 And the Lord God  
said to the woman: Why  
hast thou done this? and  
she answered: The ser-  
pent deceived me, and I  
did eat.

14 And the Lord God  
said to the serpent: Be-  
cause thou hast done this  
thing, thou art cursed  
among all cattle and  
beasts of the earth: upon  
thy breast shalt thou go,  
and earth shalt thou eat  
all the days of thy life.

15 I will put enmities  
between thee and the  
woman, and thy seed and  
her seed: she shall crush  
thy head, and thou shalt  
lie in wait for her heel.

16 To the woman also  
he said: I will multiply  
thy sorrows, and thy con-  
ceptions: in sorrow shalt  
thou bring forth children,  
and thou shalt be under  
thy husband's power, and  
he shall have dominion  
over thee.

17 ಆನಿ ಆದಾಮುನ್ ಸಾಂಗ್ಲೆಂ ತಾಚೆ ಆಪ್ತಿಯೊಂ ಉತರ್ ಲ್ಹಳವ್ಚ್ಯಾ ಪಾವ್ಲುನ್ ಆನಿ ಆದಾರ್ಪಾ ರುಪಾ ತೊ ಭರ್ವ್ ಬೆರವ್ಚ್ಯಾ ಪಾವ್ಲುನ್ ಆನಿ ಪಾವಲಿಂ ಧೈಂ ಆದಾರ್ಪಾ ಪಾ ಸ್ತುತ್ ಆಪುನ್ ಪಿರಾನ್ ಭೊಮಾಂ ಪಾಲುನ್ ಕರ್ತ ತಾಂತ್ಲೆಂ ಪಾಲುಂ ಕ್ ಛೆವೊರೊ ಸಮೆಸ್ತಾಂ ತಾಚೆ ಛೆವೊರೊಂ ದಿಸಾಂ.

18 ತಿ ಕುರ್ತಾ ಕಾಂಟಿ ಆನಿ ಪಾಂಟಿ ಉಪ್ಪಾತೊ ಆನಿ ಪ್ಲಾಂತ್ಲೆಂ ಪರ್ವ್ ಪಾವ್ಲುನ್.

19 ಕಪಾಲ್ ಗಾಂವ್ಚೆನ್ ಖೆ ಭರ್ವ್ ಕರ್ತೊರೊ, ತಾಕಾ ಕಾಡ್ಲೊ ಮಾತಿ ಭೊಮಾನ್ ಛಾಪ್ತಾ ದೊನಾಂ ರ್, ಕಪ್ತಾನ್ ದೊಳ್ಯಾನ್ ಮಾತಿಂಯೆ ತೊ ಪಾಲುನ್ ಭರ್ತಲಾತ್ಯಾ ಆನಿ ಮಾತಿ ಛಾಪ್ತೊ.

20 ಆನಿ ಆದಾಮುನ್ ಆಪ್ಲೆ ಆಪ್ತಿಯೊನ್ ಎವ್ ದೊಂ ದೊಳಿ, ತಿ ಸ ರುಪ್ತಾಂ ಜವ್ಕಾಂಚಿ ಆಪ್ಲೆ ಪಾಲುನ್ ಭರ್ತಲಾತ್ಯಾ ದೆವ್ಚಾನ್.

21 ಆನಿ ದೇವಾನ್ ಆದಾಮುನ್ ಆನಿ ತಾಚೆ ಆಪ್ತಿಯೊನ್ ಪಾಂವ್ಚ್ಯಾ ಜಿಂಕೆ ದೊನೊನ್ ಕೆಲೊ ಆನಿ ಪಾಂವಾಂ ಗಾಂವ್ಚೊ.

22 ಆನಿ ಸಾಂಗ್ಲೆಂ: ಪೊಲಿ, ಆ ಪಾಲುಂ<sup>1)</sup> ಆಪ್ಣಾಂವ್ಚ್ಯಾ ಎಕ್ಚ್ಯಾ ಖಂ ಪಾವಲಿಂ ದೊಂ ಆನಿ ಪ್ಲಾಂತ್ಲೆಂ ಪಾಲುಂ

17 Ani Adāunk sang-  
left: tuje āstriyečēñ u-  
tar aikallē pasun ani  
advarlelō rukūčēñ fol  
khelleś pasvot, ani tu-  
vēñ yeñ adārieleś pas-  
vot, buink širāp poḍuñ:  
vāur kārñ tantlēñ khū-  
unk ghetoloi sāmeṣtāñ  
tuje jiviečēñ dišāniñ.

18 Ti tukā kaṇṭe ani  
khuṇṭe ubzāteli ani  
buintlēñ tūṇ khātoloi.

19 Kāpāl gāmeun ji-  
von kārtoloi, tukā kād-  
leli māti portun zātāi  
moqaśār, kiteāk moḷēār  
matietso zāun vortautāi  
ani māti zātoloi.

20 Ani Adāun aple  
āstriek Yev mōṇ moli,  
ti sāmeṣtāñ jiveāṇṇi  
ānoi zāun vortautā  
dekun.

21 Ani Dēvān Adāunk  
ani tače āstriek taam-  
bdeāḍeo nesopio keleō  
ani tankāñ gāleo.

22 Ani saṅgleñ: poḷe,  
Adāuñ<sup>1)</sup> amḇeāntlē ye-  
klea bāri zālo boreñ

17 And to Adam he  
said: Because thou hast  
hearkened to the voice of  
thy wife, and hast eaten  
of the tree, whereof I  
commanded thee, that  
thou shouldst not eat, curs-  
ed is the earth in thy  
work: with labour and  
toil shalt thou eat thereof  
all the days of thy life.

18 Thorns and thistles  
shall it bring forth to thee;  
and thou shalt eat the  
herbs of the earth.

19 In the sweat of thy  
face shalt thou eat bread  
till thou return to the  
earth, out of which thou  
wast taken: for dust thou  
art, and into dust thou  
shalt return.

20 And Adam called  
the name of his wife Eve:  
because she was the mo-  
ther of all the living.

21 And the Lord God  
made for Adam and his  
wife garments of skins,  
and clothed them.

22 And he said: Behold  
Adam<sup>1)</sup> is become as one  
of us, knowing good and

<sup>1)</sup> "Poḷe, Adāuñ": lū ūtrāñ Dēvān saṅgleñt beṣāpāḷiēk. — "Behold Adam": This was spoken by way of reproaching.



5 ಬುದಿವಂತ ಅಕುಂ, ಅಧಿಕ್ ಬುದಿವಂತ ತಾತೊಲೆ; ಆನಿ ಸೊಮ್ಮನೆ ತೊಲೊಲೊ ಸಾಮರ್ಥ ಭೋಗ್ಯೊಲೊ.

6 ವೊಪಾರ್ ಆನಿ ತಿತ್ಸೊರ್ಥ, ಬುದಿವಂತಾಣಿಂ ಉತ್ತರಂ ಆನಿ ತಾಂ ತಿ ಗುಣ್ ಸೊಮ್ಮೊಲೊ.

7 ದೇವಾಣಿ ಭರಾಂತ್ ಬುದಿವಂತ ಅರಂಭ್. ನೆಪಾರ್ ಬುದ್ ಆನಿ ಸಿ ಕಾರ್ ದೆವಾರ್ ಕರ್ತಾರ್.

8 ಅಕುಂ, ಮೊಜಾ ಬುರ್ಜಾ, ತು ಜಾನ್ತಾ ಮೊಜಾಚ್ಯಾ ಸಿಕಾಂಚ್ಯಾ, ಆನಿ ತುಜೆ ಆಪ್ಣೆಕೆ ಉಪದೇಶ್ ಸೊಡಿ ದೊರ್ತಾ:

9 ಮೊಲೊಂಕ್ ಸೊಡಿಪತ್ಯಾ ಮಜಾ ಮೊಪ್ಪಕಾಂಕ್, ಆನಿ ನೆಲೊಂಕ್ ಮಜಾ ಗೆಲ್ಯಾಕ್.

10 ಮೊಜಾ ಪುತಾ, ಮಜಾಚ್ಯಾಣಿಂ ಮಜಾ ಪುಸ್ತಾಂಚ್ಯಾರ್, ತಾಂವಾಂ ಆ ಕಾಣಾಕಾ.

11 ತಾಣೆಂ ಸಾಂಗ್ಲಾಂಕ್ ಆಪ್ಣೆ ಸಾಂಗಾತಾ ಯೆ, ದಗಾತ್ ಮೊವೊ ಉಂಕ್ ಸಾಡಿ ಕಯಾರ್ಕಾಂ, ಗುಣ್ಯಾ ಉಂ ಸಾತ್ ಕ್ಯಾಕ್ ಬೆಸ್ತೆಂ ಮೊಜಾ ಕಯಾರ್ಕಾಂ:

12 ತಾಣಾ ಜೀವೊ ನಿಳಯಾಂ, ಯೆವೊಂಚೊ ಬರಿ, ಆನಿ (ತಾಣಾ) ಸಗ್ಳೊ (ನಿಳಯಾಂ) ಎಕಾ ತಲ್ಯಾಂತ್ ಬುಡ್ತೊ ಬರಿ.

5 Budivont aikun, ādhik budivont zātolo; ani somzonī tsālonchī sāmārthi bhogtolo.

6 Vopār ani titoārth, budivontāñi utrañ ani tātñe guṭ somzatolo.

7 Dēvāñi bhirānt budīso ārāmbh. Nepār bud ani sīkap bepārvo kārtāt.

8 Āik, mojea burgeā, tujēa bāpācheo sīkoneo, ani tuje āvoiche upadēś soḍinakā:

9 Melonk sobitāi tujēa mostākāk, ani neṭon tujēa gāleāk.

10 Mojea putā, pātkiāniñ tukā fuslāileār, tañkāñ aikānakā.

11 Tapiñ sanglēār: amche sangatā ye, rāgat vāvounk nāñi kāriāñ, guñāñ-natulleāk bes-ṭeñ mōs-kāriāñ:

12 Takā jīvo giñiāñ, yemkōṇḍā bāri, ani (takā) sāgle (giñiāñ) yekā tūlcānt budṭeā bāri.

5 A wise man shall hear and shall be wiser: and he that understandeth, shall possess governments.

6 He shall understand a parable, and the interpretation, the words of the wise, and their mysterious sayings.

7 The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 That grace may be added to thy head, and a chain of gold to thy neck.

10 My son, if sinners shall entice thee, consent not to them.

11 If they shall say: Come with us, let us lie in wait for blood, let us bide snares for the innocent without cause:

12 Let us swallow him up alive like hail, and whole as one that goeth down into the pit.



12 ಅಮೃತಂ (ಪಾನ) ಸ್ಯ ಮೇ  
ವಾಹೀತ್ ಅಸ್ತು ಮೇಲೈಲಿ, ಅಮೃತಂ  
ಗೃಹಾಂ ಉಪೇತ್ ಭೋಜನಾಭ್ಯಾಸಂ.

14 ಅಮೃತ ಸಾಂಗಾತಾ ಮೃದಾತ್  
ಕರ್ತ, ಎಕಾತ್ ಪುತಿ ಅಮೃತಂ ಅ  
ಸುಂಧಿ.

15 ಮೊಜ್ಯಾ ಪುತಾ, ತಾಂಜೆ ಸಾಂ  
ಗಾತಾ ದೇವ್ ಜಾತಾ, ತುಜೆನಿ ಮೃ  
ತಾಂಜ್ಯಾ ಪಾಪಾಪಿಂಜೆನಿ ಪುಣ್  
ಕಾರ್ತೆ.

16 ಕಿತ್ಯಾಕ್ ಬೊಲ್ಯಾಲ್, ತಾಂಜೆ  
ಮೃ ಮೃಹೀಕ್ ಲೆಲ್ಯಾತ್; ಅನಿ ರ  
ಗತ್ ಮಾರ್ಜಿಲುಂತ್ ಅಲಂಕಾರ್ತಾತ್.

17 ಪುಣ್ ಬೆತ್ಯೆಂ ಸುಖ್ಯಾಂ ಮು  
ಕಾರ್ತೆ ಮಾರ್ಜಿಲುಂತ್.

18 ತಿ ಅಮೃತ, ಅದಮಾಕೆ ಜಾತಿ ಕ  
ರ್ತಾತ್, ಅನಿ ಅಮೃತಂ ಅತ್ಯಾಂತ್  
ಮೋಕ್ಷಕ್ ಕರ್ತಾತ್.

19 ಅಸಂಜ್ ಸಮೆಪ್ತಾಂ ಸುರಾ  
ತಾಂಜೆನಿ ನಾಜೀ, ಭೋಜಿನ್ ರಾಂಜೆ  
ಅತ್ಯೆ ಬುಕ್ಕಾತಾತ್.

20 ಉದ್ ಪಾಪ್ ಬೊಲ್ಯಾತ್ ಮೂ  
ರ್ತ್ ಜಾಲ್ಯಾತಾ; ದೀವಿಂತ್ ಅಮೃತ ತಾ  
ಲೆನಿ ಬುಕ್ಕಾಸೊ ಕರ್ತಾತ್.

21 ತಿ ಪೂಜಾರ್ಕಾಂಜ್ಯಾ ಸರ್ವಾಂ ಬೊ  
ದೊ ಅಮೃತಕ್ ಮಗಾಲ್ ಕರ್ತಾತ್, ಪ  
ಪ್ಪಾಂಜ್ಯಾ ಬಾಗ್ತಾಂ ಕಡೆ ಅಮೃತಂ  
ಉಪ್ತಾಂ ಉಪ್ಕಾರ್ತಾ ಸಾಂಗಾಲ್.

13 Amkãñ (tañi) sãgli  
molãdik ãst mëlteri,  
amõñ gãrañ lujin bhor-  
teleãuñ.

14 Amõe saugatã veñ-  
pãr kãr, yekãts poti  
amkãñ asundi.

15 Mojea putã, tanõe  
saugatã tsãl nakã, tuzo  
pãl, tanõeã pãivãtentlo  
pois kãd.

16 Kiteãk moleãr, tãñ-  
õe pãl rãitãk tsãltãt;  
ani rãgat rãvounk au-  
sãrtãt.

17 Puñ beñeñ sukne-  
ãñ mukãr zãlãñ galtãt.

18 Te aplea jivãki  
nãdi kãrtãt, ani apleañ  
ãtmeũk mõe kãrtãt.

19 Asents sãmestañ  
surãtiãñõeo rãto bhog-  
toleãñõe ãtme bãsmi-  
tãt.

20 Bud bãr bõb-mãrn  
ulãitã; bidint aple tã-  
lo aikãso kãrtã.

21 Ti porjãñõea sa-  
bhãñ moden appãk pãr-  
gãt kãrtã, patpãñõea  
bãglãñ kãdepliãutrañ  
utsãrtã sangun:

13 We shall find all  
precious substance, we  
shall fill our houses with  
spoils.

14 Cast in thy lot with  
us: let us all have one  
purse.

15 My son, walk not  
thou with them, restrain  
thy foot from their paths.

16 For their feet run to  
evil, and make haste to  
shed blood.

17 But a net is spread  
in vain before the eyes of  
them that have wings.

18 And they them-  
selves lie in wait for their  
own blood, and practise  
deceits against their own  
souls.

19 So the ways of every  
covetous man destroy the  
souls of the possessors.

20 Wisdom preacheth  
abroad, she uttereth her  
voice in the streets.

21 At the head of multi-  
tudes she crieth out, in  
the entrance of the gates  
of the city she uttereth  
her words, saying:

22 ಕೆಡೊಳ್ ಪರಿಯಾಂತ್, ಉ  
ಗ್ಗುಳ್ ಪುನೊರ್ಪೊಣಾಂಚೊ ದೊರ್ಲಾ  
ಕರ್ತಾಂತ್, ಅನಿ ನೆಣಾರ್ ಉತ್ಪಾಸಾಂತ್  
ಪೊಡ್ತಾಂತ್, ತ್ಯಾ ಬಸ್ತು ಆಪಾಕರ್ತಲಿ,  
ಅನಿ ಉದ್ಧಾ ನಾತ್ಲೆಲ್ಲೆ ಜಾಣ್ವ್ಕ್ ಕಾಂ  
ಖಾಲ್ತಲಿ?

23 ಆಉಂ ತುಮ್ಕಾಂ ಬೆಪ್ಪಾ  
ತಾಣಾಂ, ಮೊರೆ ಪಾಯಾಂ ಪೊರೆ  
ಯಾ, ಆಉಂ ಮೊರೆ ದೊರ್ಲಾಂತ್ ಪಂ  
ಪಾಂ ತೆಂ ತುಮ್ಕಾಂ ಉಗ್ತೆಂ ಕರ್ತ  
ಲಿಂ, ಅನಿ ಮೊಟಂ ಉತ್ಪಾಂ ತುಮ್ಕಾಂ  
ಪಾಳ್ತಲಿಂ.

24 ಕಿತ್ಯಾಕ್ ದೊಳ್ವಾರ್, ಆಪಂ  
(ತುಮ್ಕಾಂ) ಆಪ್ಣೆಲ್ಯಾಕ್ ಅನಿ ತುಮಿಂ  
ಇಪ್ಪಾಂತ್ ಕೆಲಾಂ, ಆಪಂ ಮೊಟೊ  
ಪಾತ್ ಎಪ್ಪಾಲ್ಯಾ ಅನಿ ಕೊಣೆಂ ಪೊ  
ರೆಪಾಂತ್ ನಾಂ.

25 (ಆಪಂ ತುಮ್ಕಾಂ ದಿಲ್ಲಿ) ಸಗ್ಳೆ  
ಉದಿಪೊ ತುಮಿಂ ಬೆಪಾಂಪೊ ಕೆಲಾ  
ಅನಿ ದೊಳ್ವಾ, ಬೆಪ್ಪಾ ಉತ್ಪಾಂತ್ ಲಿಪ್ಪಾ  
ಕರುಂಕ್ ನಾಂ.

26 ಆಉಂ ತುಮ್ಕಾಂ ಉತ್ಪಾಂಪೊ  
ವೆಣಾರ್ ಪಾಲ್ತಲಿಂ, ಅನಿ ತುಮ್ಕಾಂ  
ಬೆಪ್ಪಾ ಕರ್ತಲಿಂ ತುಮಿಂ ಭಯಾಂ  
ತ್ ತೆಂ ತುಮ್ಕಾಂ ಪೊಡ್ತಾಂ ವೆಣಾರ್.

27 ಆಉಂಚ್ ಆಕಾಂತ್ ಕಷ್ಟ  
ತಾಣಾಂ ಅನಿ ಪಾತ್ ಪಾಪಾಂಚೊ ಅನಿ  
ಪಾಪಿಂ ಪಾಪಾಂಚೊ, ತುಮ್ಕಾಂ ದಿಲ್ಲಿ  
ಅನಿ ಎಗ್ಗೆ ಯೆತಾಣಾಂ,

22 Kedôl páriant, bur-  
geánu, nepáronátsô  
môg kártát, ani nepár  
luksánák podtát, teo  
vástu aśa kártele, ani  
bud-nátulle zāpvāi kañ-  
tāltele?

23 Āuñ tumkāñ beš-  
tāitanañ, bore zayā:  
poļeyā, āuñ moje mo-  
tint čintāñ teñ tumkāñ  
ugtoñ kárteliñ ani mo-  
jiñ utrañ tumkāñ dā-  
keiteliñ.

24 Kiteāk moļčār, ā-  
veñ (tumkāñ) apoileāt  
ani tumiñ inkār kelāñ,  
āveñ mozo hāt vistārlā  
ani koçeñ poļeunknāñ.

25 (Āveñ tumkāñ dil-  
le) sūgle buditeo tumiñ  
bepārvo kelā ani mo-  
jea beštāņčāk lakā  
kārunknāñ.

26 Āuiñ tumčea boš-  
mačēñ veļār hasteliñ,  
ani tumči čestai kárte-  
liñ tumiñ bhiyetāt teñ  
tumčer podčea veļār.

27 Aučit ākāt kās-  
tāitanañ ani nās vādālā  
bāri lagiñ pāutanañ,  
tumčer dāgd ani vign  
yetanañ:

22 O children, how long  
will you love childishness,  
and fools covet these  
things which are hurtful  
to themselves, and the  
unwise hate knowledge?

23 Turn ye at my re-  
proof: behold I will utter  
my spirit to you, and will  
shew you my words.

24 Because I called,  
and you refused: I stre-  
ched out my hand, and  
there was none that re-  
garded.

25 You have despised  
all my counsel, and have  
neglected my reprehen-  
sions.

26 I also will laugh in  
your destruction, and will  
mock when that shall  
come to you which you  
feared.

27 When sudden cala-  
mity shall fall on you,  
and destruction, as a  
tempest, shall be at hand,  
when tribulation and  
distress shall come upon  
you:

28 ತೊಡ್ವೊಂ ತೆ ಮುಣಾ ಆಪ್ತೊ  
ತೆರೆ ಆನಿ ಆಲೂಂ ಲ್ಹುಂಚೊಣಾಂ:  
ಫಾಂತ್ಲೊಂ ಉಡ್ವೊಂ ಆನಿ ಆಲೂಂ  
ಪಾಂಪಾಂ ಮೊಳ್ವೊಣಾಂ:

29 ಸಿವಾನ್ ಕಾಂಟಾಲ್ಹೊನ್ ಪಾ  
ಸುನ್ ಆನಿ ದೆವಾಚಿ ಭಾಂವ್ಡಾನ್ ಪಾನ್  
ಪಾನ್ ಲ್ಹೊನ್ ಪಾಸುನ್.

30 ಆನಿ ಮೊಜಿ ಬುಡ್ ಪಾಲ್ಹೊ  
ನ್ ಲ್ಹೊನ್ ಪಾಸುನ್ ಆನಿ ಸೆವೊ  
ಪಾಂ ಆದೊಂ ದಿಲ್ಹೊನ್ ಬುಡೊಂ ನ  
ಪಾಂಪಾನ್ ಮ್ಯಾನ್ ಉಡ್ವೊನ್ ಪಾ  
ಸುನ್.

31 ದೆಕುನ್, ತೆ ಆಪ್ತೊಂ ಪಾ  
ಬಿಳಿಂ ಭಾಂವ್ಡಾಂ ಪಾಚೆರೆ ಆನಿ ಆಪ್ತೊ  
ಹಿಕ್ಮತಿನ್ ಪಾಚೊನ್ ಪಾಚೆರೆ.

32 ಬುರ್ಗಾಂಚೊ ಪುತೆ ಪಾಂ  
ಪಾಂ ಪಾಂವ್ಡೊಂ ಮೊರ್ತೊಲ್ಹೊ ಆನಿ ನ  
ಪಾಂಪಾಂಚೊ ಮೊರ್ತೊಲ್ಹೊ ಪಾಂಪಾಂ  
ಪಾಂ ಪಾಚೊಂ.

33 ಪುನ್ ಮೊ ಮೊಣ್ ಮುಣಾ  
ಲ್ಹುಂಚ್ ಪಾಲ್ಹೊನ್, ಫೊಂ ಪಾಪಾ ಪಾಂ  
ಪಾಂಪಾ ಪಾಲ್ಹೊಂಚೊ ಆನಿ ಪಾಂ  
ಪಾಲ್ಹೊನ್ ಫೊಂಪಾಂ ಮ್ಯಾಂಪಾಂ  
ಫೊಂ ಪಾಪಾ ಪಾಂ.

## ಆವಸ್ವರ್ II.

1 ಮೊಜಾ ಬುರ್ಗಾನ್, (ಮುಣಾ  
ಪಾಂವ್ಡೊಂ ಮೊರ್ತೊನ್ ಮೊರ್ತೊಂ) ಪಾಂ

28 Tovoļ te makā a-  
poitele ani āuñ aik-  
untsonāñ: phanteār ut-  
tele ani āuñ tankaš  
moļtsonāñ:

29 Sikap kãptãllelea  
pasun ani Dēvāci bhi-  
rānt kapenatullea pas-  
vot,

30 Ani moji bud in-  
kār kellea pasvot ani  
sāmestañ āveñ dillea  
budinče viñānt vāit u-  
lãlleā pasvot.

31 Dekun, te apleā  
vāteciñ folāñ khātele,  
ani aple hikmatiniñ  
dadoš zātele.

32 Burgeāñdeo tsuki  
tankañ jivsiñ marteļeo,  
ani nepārāñceñ bore-  
pon tankañ naš kārte-  
leñ.

33 Pup zo kōñ makā  
aikat zaloār, bheñ nas-  
tanañ soukāsāi kãpito-  
lo ani sompurpāi bhog-  
tolo, vāitāñceñ bheñ  
nāstanañ.

## Avasvār II.

1 Mojea burgeā (tukā  
titleñ borepon molte-

28 Then shall they call  
upon me, and I will not  
hear: they shall rise in  
the morning and shall  
not find me:

29 Because they have  
hated instruction, and  
received not the fear of  
the Lord,

30 Nor consented to my  
counsel, but despised all  
my reproof.

31 Therefore they shall  
eat the fruit of their own  
way, and shall be filled  
with their own devices.

32 The turning away  
of little ones shall kill  
them, and the prosperity  
of fools shall destroy  
them.

33 But he that shall  
hear me, shall rest with-  
out terror, and shall en-  
joy abundance, without  
fear of evils.

## Chapter II.

1 My son, if thou wilt  
receive my words, and

ಮೊಳಂ ಉಪ್ಪಂ ಕಾಣೆತಿ ಹೆರವ್ಯಾರ್,  
ಅನಿ ಮೊಜೆ ಉಪದೇಸಾ ತುಜೆ ಕಜೆ  
ಸಾಂವಾಳ್ ಮೊಜೆತಿ ಹೆರವ್ಯಾರ್.

2 (ಆಸೆಂ) ತುಜೆ ಕಾಣ್ ಖುಬ್  
ಉಪದೇಸಿ: ತುಜೆಂ ಕಾಳಿಜ್ ಘೊಂಪ್ಪು  
ಖುಬ್ ಸಿಕ್ತೊಕ್.

3 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ತುಜೆಂ  
ಖುಬ್ ಮೊಗ್ಗ್ಯಾರ್ ಅನಿ ತುಜೆಂ ಕಾ  
ಳಿಜ್ ಪಾಣ್ವಾಯ್ ಘೊಂಪ್ಪುರ್ಯಾ:

4 ತುಜೆಂ ತೆಕಾ ಮುಜ್ವಾ ಖರಿ ಸೊ  
ಪ್ಪ್ಯಾರ್, ಅನಿ ಪಾಂಗಾರಾ ಖರಿ ತೆಕಾ  
ತೊಂಪ್ಪ್ಯಾರ್.

5 ಮೊಜೆಕ್ ದೇವಾಚಿ ಫಿರಾಂಕ್  
ಸೊಂಪ್ಪುತೊಲ್ಲ್ಯಾ, ಅನಿ ದೇವಾಚಿ ಪಾ  
ಣ್ವಾ ತುಕಾ ದೊರೆಲಿ.

6 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ದೇವಾ ಖು  
ಬ್ ದಿತಾ, ಅನಿ ತಾಚ್ಯಾ ತೊಂಪಾಂಪ್ಪಿ  
ಖುಬ್ ಅನಿ ಪಾಣ್ವಾ (ಯೆಕಾ).

7 ಸಮಾ ಹೆಲ್ವೆಲ್ಯಾಂಚಿ ಮೊಳ್ಯಾಕ್  
ಪಾಣ್ವೆತೊ, ಅನಿ ಸಾಬೆಳೆಕಾಂಕ್  
ಹೆಲ್ವೆಲ್ಯಾಂಕ್ ಸಾಂವಾಳ್ವೆತೊ.

8 ನಿರೀಡ್ಕಾ ಪಾಣಿಂ ಅನಿ ಪಾಕ್  
ಪಾಂವಾಂಚೊ ಮಾರೊನ್ ಪಾಂವ್.

9 ಮೊಜೆಕ್ ನಿತ್ ಅನಿ ಸೊಂಪ್ಪು  
ಕಾ ಅನಿ ಕಾ ಅನಿ ಸಮ್ ಮೊಂ  
ಪಾಕ್ ಸೊಂಪ್ಪುತೊಲ್ಲ್ಯಾ.

leñ) tūñ mojiñ utrañ  
kañeši zaleār, ani moje  
upādēs tuje kāde sām-  
bāñ dororši zaleār,

2 (Āseñ) tuje kāñ bud  
aikatele: tujeñ kāliz  
vondai bud siktōēk.

3 Kiteāk moleār tu-  
veñ bud māgleār ani  
tujeñ kāliz zāñvāyek  
vondaileār:

4 Tuveñ tikā duḍuā  
bāri sodleār, ani bāngū-  
rā bāri tikā konḍleār,

5 Tovel Dēvāñi bhi-  
rānt somzotoloi, ani  
Dēvāñi zāñvāi tukā me-  
teli.

6 Kiteāk moleār Dēu  
bud ditā, ani tačē  
tonḍāntli bud ani zāñ-  
vāi (yeta).

7 Sāma tsālteleāñi  
bolāiki rāktolo, ani  
sādeponān tsālteleāñk  
sambāltolo,

8 Nitičeo vāto ani bā-  
gevantāntso mārog rā-  
kun.

9 Tovel nīt ani som-  
zikāi ani nāi ani sār-  
vū bori vāt somzotoloi.

wilt hide my command-  
ments with thee,

2 That thy ear may  
hearken to wisdom: in-  
cline thy heart to know  
prudence.

3 For if thou shalt call  
for wisdom, and incline  
thy heart to prudence:

4 If thou shalt seek her  
as money, and shall dig  
for her as for a treasure:

5 Then shalt thou un-  
derstand the fear of the  
Lord and shalt find the  
knowledge of God:

6 Because the Lord  
giveth wisdom: and out  
of His mouth cometh pru-  
dence and knowledge.

7 He will keep the  
salvation of the righteous,  
and protect them that  
walk in simplicity,

8 Keeping the paths of  
justice, and guarding the  
ways of saints.

9 Then shalt thou un-  
derstand justice, and  
judgment and equity, and  
every good path.

10 ಬುಡ್ ತುಜಾ ಮೊನಾಂತ್  
ರಿಗ್ಲೆರ್, ಅನಿ ಜಾನ್ವಾ ಮಜ್ಜಾ  
ಅತ್ಮಾಕ್ ಮೊನಾಂತ್ ರಿಗ್ಲೆರ್:

11 ಬುಡ್ ಅನಿ ಜಾನ್ವಾ ತುಜಾ  
ತುಕಾ ರಿಗ್ಲೆರ್,

12 ಮಜ್ಜಾ ಮೊನಾಂತ್ ಅನಿ ಮಜ್ಜಾ  
ಮೊನಾಂತ್ ಮಜ್ಜಾ ಮೊನಾಂತ್ ತುಜಾ  
ಮೊನಾಂತ್:

13 ತೆ (ಮಜ್ಜಾ ಮೊನಾಂತ್) ನಿತ್  
ಮೊನಾಂತ್ ಮಜ್ಜಾ ಅನಿ ಜಾನ್ವಾ  
ತುಜಾ ಮೊನಾಂತ್ ರಿಗ್ಲೆರ್:

14 ತೆ, ಮಜ್ಜಾ ಮೊನಾಂತ್, ತೆಂ  
ತೆಂ ತೆಂ ಮಜ್ಜಾ, ಅನಿ ತೆಂ ಮಜ್ಜಾ  
ತೆಂ ಮಜ್ಜಾ ತೆಂ ಮಜ್ಜಾ ತೆಂ  
ಮಜ್ಜಾ.

15 ತುಜಾ ಮೊನಾಂತ್ ಮೊನಾಂತ್,  
ತುಜಾ ಮೊನಾಂತ್ ಮೊನಾಂತ್,

16 (ಬುದಿನ್) ಮಜ್ಜಾ ಅನಿ ಮಜ್ಜಾ  
ಮಜ್ಜಾ ಮಜ್ಜಾ, ಮಜ್ಜಾ ಮಜ್ಜಾ  
ಮಜ್ಜಾ ತೆ (ಮಜ್ಜಾ) ಮಜ್ಜಾ ಮಜ್ಜಾ  
ಮಜ್ಜಾ:

17 ಅನಿ ಮಜ್ಜಾ ಮೊನಾಂತ್ ತೆಂ  
ಮಜ್ಜಾ ಮಜ್ಜಾ ತೆಂ ಮಜ್ಜಾ:

18 ಅನಿ ಮಜ್ಜಾ ಮೊನಾಂತ್ ತೆಂ  
ಮಜ್ಜಾ ತೆಂ (ಮಜ್ಜಾ) ಮಜ್ಜಾ  
ತೆಂ ಮಜ್ಜಾ ಮೊನಾಂತ್ ಮಜ್ಜಾ:

10 Bud tujea monant  
rigleär, ani zäpvai tu-  
jeä ätmeäk männoär:

11 Bud ani zäpvai  
tukä räkteli,

12 Väit väitenti ani  
väit ulounteä mänšan-  
tlo tukä sođunk:

13 Te (väit mäniš)  
niť märog tsuktät ani  
käloküčeä märgär tsäl-  
tät:

14 Te, väitädärn, san-  
tos bhogtät, ani bhou  
väit västun thäin uläs  
bhogtät.

15 Tănčeo väto kho-  
teo, tănčēñ nädteñ lä-  
jät.

16 (Budin) dusre ani  
nāinžälle ästriek, tsu-  
kon ghetoloi, ti (ästri)  
apleñ utrāniñ fuslaitä;

17 Ani dakte piräyer  
tika melleä dädleäk  
sođtä;

18 Ani Dēvāisomorth  
visärtä; tičeñ (väit äs-  
triečeñ) gār morāñäk bā-

10 If wisdom shall en-  
ter into thy heart, and  
knowledge please thy  
soul:

11 Counsel shall keep  
thee, and prudence shall  
preserve thee,

12 That thou mayest  
be delivered from the  
evil way, and from the  
man that speaketh per-  
verse things:

13 Who leave the right  
way, and walk by dark  
ways:

14 Who are glad when  
they have done evil, and  
rejoice in most wicked  
things:

15 Whose ways are  
perverse, and their steps  
infamous.

16 Thatthou mayest be  
delivered from the strange  
woman, and from the  
stranger, who softeneth  
her words;

17 And forsaketh the  
guide of her youth;

18 And hath forgotten  
the covenant of her God;  
for her house inclineth

ಅನಿ ತಿಹಿಂ ಮುಖಾಂ ಯಮ್ಹಿಂನಾ  
ಯಕಿಂಯ್ಹಾನ್ ಮೊರ್ತಾನ್.

19 ತೆಹೆ ಕೆಡೆ ಪುಟಲೆ ಪಾಟಿ ಯೆ  
ಖುಂನುಂನಾನ್ ಅನಿ ಪಡೆಯುಂನಾನ್ ನಾ  
ಪಾಣಿಂ ರಿಗ್ತೆ ನಾಂತ್.

20 ತಾನ್, ಬೊರೆ ಪಾಟಿರ್ ಪರ್  
ಅನಿ ನಿಗುಣತಾಂತ್ಲೊ ಮಾರೊನ್  
ಮೊರ್ತಾನ್.

21 ಕಿತ್ಯಾಕ್ ಮೊಲ್ಯಾರ್, ತೊ  
ಮೊರ್ತಾನ್ ನಿಗುಣತಾಂತ್ ಪಾಲುನ್ ಪೊ  
ತರಲುತಾ, ತೊ ಸೌಂಸಾರಾಂತ್ ಸು  
ಖ್ ಮೊಗ್ತೊರೊ, ಅನಿ ಸಾಕೆ ಪುಂ  
ತತ್ವೊ.

22 ಪುನ್ ಮೊಟೆ ಸೌಂಸಾರಾಂತ್  
ನಾಪುಂತ್ ಪಾಟಿರ್, ಅನಿ ಮೊರ್ತೊನ್  
ಮೊಟೆಪೊನಾಂತ್ ಪಾಲುತಾ, ಸೌಂಸಾ  
ರಾಂತ್ ಖುಂನುಂನಾಂ.

### ಅವಸ್ತರ್ III.

1 ಮೊಲ್ಯಾ ಬುಗ್ಗಾರ್, ಮೊಟೆ ಉ  
ಪದೊನ್ ಅನಿ ಮೊಟೆ ಪೊಮೊರ್ತಾಂ  
ಮಾಂ ಕಾಳಿನ್ ಸಾಂಸಾರಾಂ.

2 ಕಿತ್ಯಾಕ್ ಮೊಲ್ಯಾರ್, ಅಹೆ ಪೊ  
ರೊ ಸುಪಾರ್ ಸಿಕ್ಕಾ ಅನಿ ಪಡೆಯೆ  
ಚಿ ಮಸಾಂ, ಅನಿ ಸೌಂಸಾರಾ ಮು  
ಖಾ ಮುಳ್ತೊ.

3 ಕಾಕುಲ್ ಅನಿ ಸಾತ್ ಕೆಡಿಂಕ್  
ಮೊರ್ತಾನ್; ತಾಂಚೆಂ ಗುಲ್ಯಾಂತ್  
ಗಾಡ್ ಅನಿ ತುಜ್ಯಾ ಕಾಳ್ಜಾಂತ್  
ಮೊಳ್ತೊ.

gotā, āni tičiā meṭāñ  
yemkōṇḍā isileān vor-  
tāt.

19 Tiče kḍe vetole,  
pāṭi yeunḍenānt ani ji-  
ṇiečēñ vātāniñ rigṭe-  
pānt.

20 Tār, bore vāṭer  
tsāl ani nīvāntāntso  
mārog soḍinakā.

21 Kiteāk mojeār zo-  
kōṇ nīvānt zāun vor-  
tautā, to souṇsārānt  
sukh bhogtolo, ani sāde  
thaiñ tāktele.

22 Pup khoṭe souṇ-  
sārāntle nāpāntz zā-  
tele, ani zokōṇ khoṭepo-  
nānt rāutā, souṇsārānt  
urtsonāñ.

### Avasār III.

1 Mojea burgeā, moje  
npādēs ani mojiñ for-  
mānañ tujeā kājiz sām-  
bāluodi.

2 Kiteāk mojeār, āce  
vorviñ sābār pirāi ani  
jiṇiečiñ vārsañ, ani sou-  
kāsāi tukā meṭeli.

3 Kākult ani sāt ke-  
diñts soḍinakā; tankāñ  
gāleānt gāl ani tujeā  
kaṇjānt borāi:

unto death, and her paths  
to hell.

19 None that go in unto  
her, shall return again,  
neither shall they take  
hold of the paths of life.

20 That thou mayest  
walk in a good way: and  
mayest keep the paths of  
the just.

21 For they that are  
upright, shall dwell in the  
earth: and the simple  
shall continue in it.

22 But the wicked shall  
be destroyed from the  
earth: and they that do  
unjustly shall be taken  
away from it.

### Chapter III.

1 My son, forget not my  
law, and let thy heart  
keep my commandments.

2 For they shall add to  
thee length of days, and  
years of life and peace.

3 Let not mercy and  
truth leave thee, put them  
about thy neck, and write  
them in the tables of thy  
heart:

4 ಅನಿ ದೇವಾ ಅನಿ ಮಾನ್ಯಾಂ  
ಮುಕ್ತಾರ್, ಮಹಾ ಕುರ್ಪಾ ಅನಿ  
ಸೊಮ್ಮಲ್ಯಾ ಮುರ್ತೆಂ.

5 ಸಗ್ಳ್ಯಾ ಕಾಳ್ಜಾಕ್ ದೇವಾಚೆ  
ರ ಪಾತೊಯ್; ಅನಿ ತುಜೆ ಬುಜಿಣೆ  
ಪಾತೊಯ್ಪಾಪಾ.

6 ಸಮಸ್ತಾಂ ವಸ್ತುಂ ಥ್ಯಾ ತಾ  
ಕಾ(ದೇವಾಚೆ)ಯೆಚ್, ಅನಿ ತೊ ತುಜೆ  
ಪಡೆ ಉಪ್ಪತೊಲೊ.

7 ತುಜೆ ಮೊಹೊಂತ್ ಬುಜಿಣಂತ್  
ಛೇಲಲ್ಯಾ ಆಸ್ತಾ ಮೊಹಂತ್ ಪಂಪುಣೆ  
ಪಾವ್ತಾಪಾ; ದೇವಾಚೆ ಫೊಯ್, ಅನಿ  
ಸಗ್ಳ್ಯಾಕ್ ತುಳ್ವು;

8 ಕಿತ್ಯಾಕ್ ಮೊಳ್ವ್ಯಾಕ್, ತುಜೆ ಕು  
ಡಾಕ್ ಮೊಲ್ವಾಕ್ ಆಸ್ತೆಲಿ, ಅನಿ ತು  
ಜ್ಯಾಂ ಪಾಪಾಂ ನಿಶರ್ ಮತ್ ಮೊಲ್ವಾ  
ಕಚೊ ಮೊನ್ ರಿಗ್ತೆಲೊ.

9 ದೇವಾಚ್ ಮೊನ್ ದೀ ತುಜೆ  
ಆಸ್ತೆಲೆ, ಅನಿ ಪಾಪಾ(ದೀ) ಸಮಸ್ತಾಂ  
ಪೊಲೊಂ ಫೊಲೊಂ:

10 ಅನಿ ತುಜೆಂ ತುಜೆಂ ಮೊನ್  
ಪಾತೊಲೊ, ಅನಿ ತುಜೆ ಗಾಣೆ ಸೊಲ್ವಾ  
ನ್ ಸಂಪೂರ್ಣ ಪಾತೊಲೆ.

11 ದೇವಾಚ್ ಪಾತ್ಯೆಲೆ ತಾ  
ಕಾಳ್ಜಾಕ್ ಕರ್ಪಾಪಾ, ಅನಿ ತೊ ತುಜಾ  
ಸಮಾ ಕಡ್ಲ್ಯಾ ದೇವಾಚ್ ತಾಕಾ ಸೊ  
ದಿವ್ತಾಪಾ:

12 ಕಿತ್ಯಾಕ್ ಮೊಳ್ವ್ಯಾಕ್, ದೇವಾ  
ಮೊಹೊಂತ್ ಮೊನ್ ಕರ್ಪಾ, ತಾಕಾ

4 Ani Dēvā ani mān-  
sān mukār tukā kurpā  
ani somzikāi mēlteli.

5 Sāgleā kalzān Dē-  
vācher pātic: ani tuje  
budiēv pātienakā.

6 Sāmestañ vāstun  
thāñ takā (Dēvāk) čint,  
ani to tuji jini tsalkā-  
tolo.

7 Tuje motint budi-  
vānt zāun asaī mōp  
čintun rāvanakā: Dē-  
vāk bhiye, ani vait̃ tsu-  
kāi;

8 Kiteāk moleār, tuje  
kuḍik bolāiki āsteli, ani  
tujeaṇ hāḍāñ bitār yek  
bolāikitso rós rigtolo.

9 Dēvāk mān dī tuje  
āstin, ani takā (dī) sū-  
mestañ poiñiē folāñ:

10 Ani tujīñ tupiñ  
bora zateliñ, ani tuje  
gāpe soreān sūmpūrṇ  
zātele.

11 Dēvān dāḍleli šik-  
ṣa inkār kārnakā, ani  
to tukā sāma kārceā  
velār takā sōḍinakā:

12 Kiteāk moleār, Dēu  
kopātso mōg kārtā, ta-

4 And thou shalt find  
grace and good under-  
standing before God and  
man.

5 Have confidence in  
the Lord with all thy  
heart, and lean not upon  
thy own prudence.

6 In all thy ways think  
on Him, and He will direct  
thy steps.

7 Be not wise in thy  
own conceit: fear God,  
and depart from evil:

8 For it shall be health  
to thy navel, and moisten-  
ing to thy bones.

9 Honour the Lord with  
thy substance, and give  
Him of the first of all thy  
fruits:

10 And thy barns shall  
be filled with abundance,  
and thy presses shall run  
over with wine.

11 My son, reject not  
the correction of the Lord:  
and do not faint when  
thou art chastised by  
Him:

12 For whom the Lord  
loveth, He chastiseth: and

ತೊ ಕಿವ್ವು ದಿವಾ: ಅನಿ ವಾಪಾ ಬರಿ  
ಅಪ್ಪು ಬುಗ್ಗಾ ಪ್ಪು ಸಂತೋಸ  
ವಾಪಾಪಾ.

13 ಭಾಗ್ಯವಂತ ತೊ ಮನಿಸ್,  
ವಾಪಾ ಪಾಪಾಪ್ಪು ಮುಕ್ತ ಅನಿ ಬುನಿ  
ಪ್ಪು ಬಿಂಜಾಪ್:

14 ತೊ ಭೋಗ್ಯರುಮಿಯಾಂ ವಾ  
ಪಾಪ್ ಕಾಪ್ಪು ಪ್ರಸ್ ಬಿಂಜಿ, ಅನಿ  
ತೊ ಭೋಗ್ಯ ಭೋಗ್ಯ ಅನಿ ಭೋಗ್ಯ  
ವಾಂಗಾಪಾ ಪ್ರಸ್ (ಬಿಂಜಿಂ).

15 ಸಮಸ್ತಾಂ ಅಪ್ಪು ಪ್ರಸ್  
ಮೋದಾಪಿತ್, ಅನಿ ಸರ್ವೆ ಮುಕ್ತವ್ವು  
ವಸ್ತು ತೊ ಸರ್ವ ಕರುಣೆ ನೋಪಿ.

16 ತಿಚ್ಚು ಬುಪ್ಪು ಪಾಪಾಂಪ್  
ವಾಂಪ್ ಬಿಡಿ, ಅನಿ ತಿಚ್ಚು ವಾಪಾ  
ವಾಪಾಂಪ್ ಗ್ರೆಸ್ತವ್ವು ಅನಿ ಅನಂದ್.

17 ತೊ ಮನಿರನ್ ಸುಂದರ್ ಅ  
ನಿ ಸರ್ವ ತೊ ವಾಪಾ ಸೌಖ್ಯಾ  
ಯೆವ್ವು.

18 ತೊ ಕೊಳ್ಳನ್ ತೊ ಭೋಗ್ಯ  
ಪಾಪಾಪ್, (ಬುದ್ಧ) ಪಾಪಾ ಬಿಡಿಯೆ  
ಬ್ಬು ಮುಕ್ತ ಬರಿ ಪಾಪಾ, ಅನಿ ತೊ  
ಕೊಳ್ಳನ್ ತೊ ಪಾಂಗಾಪಾ ವಾಪಾಂಪ್  
ಪಾಪಾಪ್, ಭಾಗ್ಯವಂತ.

19 ದೇವಾನ್ ಪಾಪಾಪ್ಪುಯೆನ್  
ಸೌಖ್ಯಾಪ್ ಗಮ್ಪು, ಬುನಿನ್ ಬಿಂಜಾ  
ಪ್ ಗಮ್ ಕೇಡಿ.

20 ಪಾಪ್ ಪಾಪಾಪ್ಪುಯೆನ್, ಗುಂ  
ವಾಪಾ ಪಾಪಾಪ್ ಅನಿ ಕುಪಾಂ ಬ  
ಬಿನ್ ಬಿಂಜಾಪ್.

kā to śikṣā dīṭā: ani  
bāpā bāri apleā bur-  
geā thāiñ sāntos pautā.

13 Bhāgevant to mā-  
nis, zakā zāqvāi melṭā  
ani budin bōrtā:

14 Tibhogi rupiāniñ  
veāpār kārdēṣ prās bo-  
ri, ani tiṣeñ fol bhou  
nitāḷ ani poiḷeā bāngā-  
rā prās (boreñ).

15 Sāmestañ āstīāñ  
prās molādik āni sārvy  
khuṣeṣeṇ vāstu tikā śār  
karunk nozo.

16 Tiṣeā uzvā hā-  
tānt lāmb jipi, ani tiṣeā  
dāveā hātānt grestkai  
ani ānānd.

17 Tiṣemārāgsundār  
ani sākāḷ tiṣeṇ vāto  
soukāsāyeṣeṇ.

18 Zo kōṇ tikā bhogit  
zaleār, (bud) takā jipi-  
eṣeṇ ruḷā bāri zatā, ani  
zo kōṇ tiṣe saugātā rā-  
vat zaleār, bhāgevañt.

19 Dēvāñ zāqvāyen  
souṣāṣār gāḍlo, budin  
molāb gāt keleñ.

20 Tāṣe zāqvāyen  
guṇḍāyo zāleo ani ku-  
pañ uben bōrtāt.

as a Father in the son He  
pleaseth himself.

13 Blessed is the man  
that findeth wisdom and  
is rich in prudence:

14 The purchasing  
thereof is better than the  
merchandise of silver,  
and her fruit than the  
chiefest and purest gold:

15 She is more precious  
than all riches: and all  
the things that are de-  
sired, are not to be com-  
pared with her.

16 Length of days is in  
her right hand, and in  
her left hand riches and  
glory.

17 Her ways are beauti-  
ful ways, and all her  
paths are peaceable.

18 She is a tree of life  
to them that lay hold on  
her: and he that shall  
retain her is blessed.

19 The Lord by wisdom  
hath founded the earth,  
hath established the  
heavens by prudence.

20 By His wisdom the  
depths have broken out,  
and the clouds grow  
thick with dew.



21 ಮೊಜಾ ಬುರ್ಜೆನ್, ಯೊ  
(ಅಂತ್ಯ) ಎಸರ್‌ನಾನ್, ಉಪದೇಶ್  
ಅನಿ ಬುದ್ ಸಾಂಬಾಲ್:

22 ಅನಿ ತುಜಾ ಆತ್ಮಾಕ್ ಪಣಿ  
ಅನಿ ತುಜಾ ಗಲ್ಯಾಕ್ ಪಣಿ ನೆಪೊನ್  
ಮೆಲೆಲಿ.

23 ತೊಫೊನ್ ಪುರಾನ್ ಪೆಲೆತ್ತಿ  
ಲೆಕ್ಕಿ ಅನಿ ತುಜಾ ಪಾಯ್ತಾನ್ ಥಾ  
ತೊನ್ ಪಾಸೆತ್ತಿ ನಾಂ.

24 ನಿದ್ರಾಂ ಫಯೊಂಪಾನ್,  
ನೌಕಾನ್ ಪೊಪ್ಪಿ ದೆಕ್ಕಿ ಅನಿ ತುಜ  
ನಿನ್ ಪೊಂ ಪಾತಲಿ.

25 ಅಲಪಾನ್ ಥಾನ್ ಅನಿ ತು  
ಜೆನ್ ಪೊಪ್ಪಿ ಮೊಪ್ಪಿಂ ಪೊಪ್ಪಿ  
ಯೆನ್ ಫಯೊನಾನ್.

26 ಕಿತ್ಯಾನ್ ಮೊಪ್ಪಿನ್, ದೇವ  
ಮದೆ ಪದೆ ಪಡೆತ್ತಿ ದೊ ಅನಿ ತುಜೆ  
ಪಾಪಾಂಪೆತ್ತಿ ದೊ, ನಾಕಿನ್ ಪೊ  
ಪಾಪಾಂ ಪಾಪಾನ್.

27 ಉಪ್ಪಾನ್ ಪಮಾನ್ ಬಾಪಿ  
ಪೊಪ್ಪಿನ್ ಅಪ್ಪಿ ನಾನ್ ಪಾಪ್  
ಅಪ್ಪಾನ್, ಮಂಜಿ ಉಪ್ಪಾನ್ ಪಂ.

28 ತುಜಾ ಅಪ್ಪಾ ಪದೆ ನಾಂ  
ನಾನ್ ಪೊಪ್ಪಿ ಅನಿ ಪೊಪ್ಪಾನ್ ಯೆ:  
ಫಾಪ್ಪಿ ನಿಪೊಲೊಂಪೊನ್: ಪಪಾನ್  
ತಪ್ಪಿನ್ ಫಾಪ್ ನಿಪೊಲೊಂ ಪಾಪಪ್ಪಿ.

29 ತುಜಾ ಅಪ್ಪಾಪಿನ್ ನಾಪಿ  
ಪಂಪಾಪ್, ತಪ್ಪಾನ್ ಮೊಪ್ಪಿನ್  
ತೊ ತುಜೆನ್ ಪಾಪಿಯೆನ್.

21 Mojea burgeā, yīñ  
(utran) viśārnakā, upa-  
dēs ani bud sām̃bāl:

22 Ani tujea ātmeāk  
jiñi ani tujeā gālēāk  
yēk neṭon meṭeli.

23 Tovoḷdhāirāntsāl-  
toloī, ani tujea pāyāk  
fātor lagtsonāñ.

24 Nidraññ bhiyetso-  
nāi, soukāsāi bhogtoloī  
ani tuji nīd bori zateli.

25 Auṭit bhyāk ani  
tujer poḍceāñ khotēññ-  
ceñ poḍviek bhiyenakā.

26 Kiteāk moleār, Dē-  
u tuje kāḍe astolo ani  
tuje pāi sām̃bāltolo, nā-  
dint poḍanāñ zāunk.

27 Upkārkārunkkhu-  
ṣi vortāleāk aḍāi nakā:  
tānk asleār, tuñi up-  
kārk kār.

28 Tujeā iṣṭā kāḍe  
sānginakā: vots ani por-  
tun ye: fāleā ditoloñ  
mōḡ: zārtār teṭts farā  
diunk tanktā.

29 Tujeā iṣṭāḍer naḍi  
kārnakā, kiteāgāi mo-  
leār to tujer pātiyetā.

21 My son, let not these  
things depart from thy  
eyes: keep the law and  
counsel:

22 And there shall be  
life to thy soul, and grace  
to thy mouth.

23 Then shalt thou walk  
confidently in thy way,  
and thy foot shall not  
stumble.

24 If thou sleep, thou  
shalt not fear: thou shalt  
rest, and thy sleep shall  
be sweet.

25 Be not afraid of  
sadden fear, nor of the  
power of the wicked  
falling upon thee.

26 For the Lord will be  
at thy side, and will keep  
thy foot that thou be not  
taken.

27 Do not withhold him  
from doing good, who  
is able; if thou art able,  
do good thyself also.

28 Say not to thy friend:  
Go, and come again: and  
to-morrow I will give to  
thee: when thou canst  
give at present.

29 Practise not evil  
against thy friend, when  
he hath confidence in  
thee.

30 ಎಂತ ಮುಖ್ಯ ಕಡೆ ಕಾರಣ  
ನಾಸ್ತುನಾಂ ಒಗ್ಗುಣವು, ಕೆಡುಕು  
ಮೋಕ್ಷಾರ್ಥ ತಾನೆಂ ಮಹಾ ಕಾಂ  
ಮಾಡ್ ಕರುಂನಾಂ

31 ನಿತ್‌ನಾತ್‌ವ್ಹಾ ಮುಖ್ಯವೊ  
ಮೊಕೊರ್ ಕರ್‌ನಾಕಾ, ಆನಿ ತಾಚ್ಯಾ  
ಮಾರ್ಗಾರ್ ಪರ್‌ನಾಕಾ:

32 ಕೆಡುಕು ಮೋಕ್ಷಾರ್ ಕೆ  
ಯೆವನಾ ಎಡ್ವಾತೊವ್ಹಾಕ್ ದೇವು  
ಕಾಂಟಾವ್ತಾ, ಆನಿ ದೇವಾಚಿ ಸತ್ತ್  
ಸಾಧ್ಯಾಂ ಕಡೆ.

33 ದೇವಾ ಥಾಲುನ್ ಮೋಕ್ಷಾಂ  
ಪಾಳ್ ಗರಾಂ ಬಿಡುನ್ ಮಾರ್ಗಾರ್‌ಪಾ  
ರಗ್ತೊ; ಪುಣ್ ಮೋಕ್ಷಾಂಚ್ಯಾಂ ಗರಾಂ  
ಕ್ ಆತಿವಾರ್‌ದ್ ಪಾವ್ತೊ.

34 ಮುಖ್ಯಾಂಕ್ ಪಿಪ್ಪಾ ಕರ್ತ  
ಪಾಂಚಿ, (ದೇವು) ಕೆಡ್ವಾ ಕರ್ತೊ  
ರೊ, ಆನಿ ಮೋಕ್ಷಾಂಕ್ (ದೇವು)  
ಕಾರ್ ದಿತೊರೊ.

35 ಬುದಿವಂತಾ ಬುದ್ಧ ಭೊಗ್ತೆ  
ಲೆ: ನೆಪಾರಾಂತೊ ಮನಸ್ ಆನಿ.

#### ಪವಸ್ತರ್ IV.

1 ಪುತ್ರಾಂನಿ, ಪಾಪಾಚ್ಯಾ ಸಕೊ  
ಸೊಳ್ಳು ಪುಣ್, ಆನಿ ದೇವ್ ದಿವೊ  
ಬುದ್ಧ ಸಕೊಂಕ್.

2 ಆಳುಂ ದೊರೆಂ ದೆಸೆಂ ಮ  
ಮಾಂ ದಿತೊರೊಂ, ದೊಡೆ ಪಾಪ  
ದೇವ್ ಸೊಡಿಪಾತಾತ್.

3 ಕೆಡುಕು ಮೋಕ್ಷಾರ್, ಆಳುಂ  
ಮೋಕ್ಷಾ ಪಾಪಾಚೊ ಪುಣ್ ಆಳುಂಕ್

30 Yekā mānā kāde  
kāraṇ nāstanā zāgdā  
nakā, kiteāk moḷcār tē-  
neñ tukā kīñ vāñt kā-  
runkpāñ.

31 Nīt nāṭileā mān-  
šātso mosor kārnākā,  
ani tačēā mārgār tēāl-  
nakā:

32 Kiteāk moḷcār har-  
yekā yeddaitoleāk Dēu  
kaṇṭaltā, ani Dēvāci  
sālgi sādeāñ kāde.

33 Dēvā thāun koṭe-  
āñčēā garāñ biṭār dur-  
balkūi rigtoli; pun bo-  
reāñčēā gūrāñk āsir-  
vād lābhtelē.

34 Dusreāñk čestāi  
kārtelēāñci, (Dēu) keb-  
dai kārtoli, ani boleāñk  
(Dēu) karpā ditoli.

35 Budivāntbuddbhog-  
tele: nēpārāntso mān  
lāz.

#### Avasvār IV.

1 Putrāno, bāpāčeo  
sikoneo aikā, ani mōn  
diā bud sikonk.

2 Āuñ boreñ depeñ  
tumkāñ ditoleñ, moje  
upadēs sōdinakāt.

3 Kiteāk moḷcār, āuñi  
mojeā bāpātso put zāun

30 Strive not against a  
man without cause, when  
he hath done thee no evil.

31 Envy not the unjust  
man, and do not follow  
his ways:

32 For every mocker is  
an abomination to the  
Lord, and his communi-  
cation is with the simple.

33 Want is from the  
Lord in the house of the  
wicked: but the habita-  
tions of the just shall be  
blessed.

34 He shall scorn the  
scorners, and to the meek  
He will give grace.

35 The wise shall pos-  
sess glory: the promotion  
of fools is disgrace.

#### Chapter IV.

1 Hear, ye children, the  
instruction of a father,  
and attend that you may  
know prudence.

2 I will give you a good  
gift, forsake not my law.

3 For I also was my  
father's son, tender and

ಅನುಬ್ರೂಷ, ಪಾಪ್ಯವಾಯೋ. ಮಾ  
ವಾ.ವಾಪ್ಯವಾಯೋ<sup>1)</sup> ಅನಿ ಎತಾಂತ್ ಬಾ  
ಗ್ಯಾಃ ಖರಿ ಮೊದ್ ಅದ್ಯಾ ಮುತಾಂ.

4 ಅನಿ ತೊ ಮುತಾ ಸತ್ಯವಾಯೊ  
ಅನಿ ಸಾಂಗ್ತಾಲೊ: ತುಜೊ ಕಾಳಿಕ್  
ಮೊಂ ಉತ್ಯಾಂ ಕಾಳಿಲೊಂ, ಮೊ  
ಖೊ ಧೊಮಾಂಸಾಂ ಸಾಂವಾಲ್ ಅನಿ  
ಅನಿ ಅಮೆಂಕೊರೊ.

5 ಪಾಪ್ಯಾ ಭೂಗ್, ಬುರ್-ಭೂಗ್  
ಗ್: ಮೊಂ ಮೊಂವಾಯೊ ಉತ್ಯಾಂ  
ವಿವಾಲ್ ಜಾತಾ, ಅನಿ ತೊ ಮುತ್ಯಾ  
ಜಾತಾ.

6 ತೊ (ಬುರ್) ಮೊದಿ ಜಾತಾ:  
ಅನಿ ತಿ ಮುತಾ ಕಾಳಿಲೊ: ತುಜೊ ಮೊ  
ಗ್ ಕರ್, ಅನಿ ತಿ ಮುತಾ ಸಾಂವಾಲ್  
ಮೊದೊರ್ತೊ.

7 ಪಾಪ್ಯಾಯೊಲಿ ಸುರು (೮),  
ಪಾಪ್ಯಾ ಭೂಗ್, ಅನಿ ಸತ್ಯ ಅತ್ಯ  
ತ್ಯಾಃ ಬುರ್ ಮೊದೊ.

8 ತೊ ಭರ್ ಅನಿ ತಿ ಮುತಾ ಧೊ  
ಗ್ಕರ್ತೊ: ಅನಿ ತೊ ಧೊಗ್ಕರ್ ಗೆ  
ಪಾಪ್ಯಾಃ, ತೊ ಪಾಪ್ಯಾಃ ಮುತಾ ಅ  
ಜಾಂತ್ ಎತೊರೊ.

9 ತಿ ಮುತ್ಯಾ ಮೊದ್ವಾಲ್ ಪರ್  
ಕುರ್ತಾ ದಿವೊ, ಮೊದ್ವಾಲ್ ಮು  
ಕುರ್ತಾಃ ಮುತಾ ಸಾಂವಾಲ್ತೊ.

10 ಅಗ್, ಮೊಂವಾ ಬುಗ್ಯಾಃ,  
ಅನಿ ಮೊಂ ಉತ್ಯಾಂ ಕಾಳಿ ಮುತಾ  
ಪೊದೊಂವೊ ಜಾತಾಂ ಪೊದೊ.

asulloñ, zāgrutāyen ma-  
kā vāḍāilloñ<sup>1)</sup> ani ye-  
kāts burgeā bāri moje  
āuoi mukār.

4 Ani to makā sikāi-  
tālo anisangtālo: tujē  
kāliz mojīn utrañ kāp-  
eundi, mojīn formanañ  
sambāl ani jipi jietoloi.

5 Zāpvāi bhōg, bud  
bhōg: mojea tonḍāñiñ  
utrañ viśār nakā, ani  
tiñ tsukāi nakā.

6 Tikā (bud) sōḍina-  
kā, ani ti tukā rākteli:  
titso mōg kār, ani ti tu-  
kā sambālñ dovorteli.

7 Zāpvāyeñi sura (i),  
zāpvāi bhōg, ani sāgle  
asti prūs bud zōḍ.

8 Tikā dhār ani ti tu-  
kā vorniteli: ani tikā  
poṭhun geñi zaleār, tiñ  
thāun tukā āñand ye-  
tolo. '.

9 Ti tujēā mostakāk  
tsāḍ kurpā dīteli, pār-  
zālik mukutān tukā  
sambālteli.

10 Āik, mojea burgeā,  
ani mojīn utrañ kāṅge  
tukā jipieñiñ vārsāñ  
tzāḍāsiñ.

as an only son in the sight  
of my mother.

4 And he taught me,  
and said: Let thy heart  
receive my words keep  
my commandments, and  
thou shalt live.

5 Get wisdom, get pru-  
dence: forget not, neither  
decline from the words of  
my mouth.

6 Forsake her not, and  
she shall keep thee: love  
her, and she shall pre-  
serve thee.

7 The beginning of  
wisdom, get wisdom, and  
with all thy possessions  
purchase prudence.

8 Take hold on her,  
and she shall exalt thee:  
thou shalt be glorified by  
her, when thou shalt em-  
brace her.

9 She shall give to thy  
head increase of graces,  
and protect thee with a  
noble crown.

10 Hear, O my son,  
and receive my words,  
that years of life may be  
multiplied to thee.

<sup>1)</sup> Lit. I have been educated with care.

11 ಅಳುಂ ತುಣಾ ಪಾಪಾಂಯೊ  
ಪಾಪ್ ಪಾಪಾಂಯೊ: ನಿರಪಾಪಾ  
ಪಾಪಾಂಯೊ ತುಣಾ ಪಾಪಾಂಯೊ:

12 ತುಣಾಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ,  
ತುಣಾ ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ  
ಅನಿ ಪಾಪಾಂಯೊ ಅಪಾಪಾಂಯೊ  
ಪಾಪಾಂಯೊ.

13 ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ, ತುಣಾ  
ಪಾಪಾಂಯೊ: ತುಣಾ ಪಾಪಾಂಯೊ,  
ತುಣಾ ಪಾಪಾಂಯೊ.

14 ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ, ಅನಿ ಪಾಪಾಂಯೊ  
ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ, ಅನಿ ಪಾಪಾಂಯೊ  
ಪಾಪಾಂಯೊ.

15 3 (ಪಾಪಾಂಯೊ) ಪಾಪಾಂಯೊ, ತುಣಾ  
ಪಾಪಾಂಯೊ: ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ,  
ಅನಿ 3 ಪಾಪಾಂಯೊ.

16 ತುಣಾ ಪಾಪಾಂಯೊ, ಪಾಪಾಂಯೊ  
ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ, ಅನಿ ಪಾಪಾಂಯೊ  
ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ  
ಪಾಪಾಂಯೊ.

17 ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ  
ಪಾಪಾಂಯೊ ಅನಿ ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ  
ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ.

18 ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ  
ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ  
ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ  
ಪಾಪಾಂಯೊ.

19 ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ  
ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ  
ಪಾಪಾಂಯೊ ಪಾಪಾಂಯೊ.

11 Ānūtukā zānvāyo-  
ši vāt dākāitoloñ: nīti-  
čea mārgār tukā tsā-  
lāitoloñ:

12 Teā mārgār pūi  
gūn, tuje pāi kākān  
tsāldenānt ani daunta-  
nañ āḍkal meḷḷināñ.

13 Sikāp sambāl, teñ  
soḍinakā: teñ rāk, tuji  
jini zāun asā dekun.

14 Khoṭeānčea mārgā  
thāiñ sāntos pāvānakā,  
ani khoṭeānči vāt tukā  
manuonāñ zāundi.

15 Ti (vāt) tsukāi,  
tepeñ votsanākā: poi-  
leān vots, ani ti sōḷ.

16 Kiteāk moḷeār vāiṭ  
kelleñ šivāi tenidanānt  
ani tankāñ nīd poḍa-  
nāñ mōs kellea šivāi.

17 Khoṭeponātso undo  
khātāt ani vāiṭponātso  
soro piyētāt.

18 Puṇ boreānči vāt  
pārālīk uzuḷḷā būri  
mukār tsāltā ani tsāḷ-  
tā sāmṇpūrṇ diś pāriant.

19 Khoṭeānčea vāt kā-  
lokānt: khāiñ poḍtāt  
mōp tankāñ kālanāñ.

11 I will shew thee the  
way of wisdom, I will  
lead thee by the paths of  
equity:

12 Which when thou  
shalt have entered, thy  
steps shall not be straiten-  
ed, and when thou runnest  
thou shalt not meet a  
stumbling block.

13 Take hold on instruc-  
tion, leave it not: keep it,  
because it is thy life.

14 Be not delighted in  
the paths of the wicked,  
neither let the way of evil  
men please thee.

15 Flee from it, pass  
not by it: go aside, and  
forsake it.

16 For they sleep not  
except they have done  
evil: and their sleep is  
taken away unless they  
have made some to fall.

17 They eat the bread  
of wickedness, and drink  
the wine of iniquity.

18 But the path of the  
just, as a shining light,  
goeth forwards and in-  
creaseth even to perfect  
day.

19 The way of the  
wicked is darksome: they  
know not where they fall.

20. மேனாடி ஸ்கூல், மேனாடி  
ஊராட்சி ஒன்றியம், அருள்மேனாடி ஊராட்சி ஒன்றியம் கீழ்.

21. మహాకవియగ్యం భావనాభా  
భూమి భూమి భూమి భూమి భూమి  
మహా కవి భూమి భూమి భూమి భూమి  
భూమి భూమి భూమి భూమి భూమి

३३. ॐ नमो भगवते वासुदेवाय ।  
ॐ नमो भगवते वासुदेवाय ।  
ॐ नमो भगवते वासुदेवाय ।  
ॐ नमो भगवते वासुदेवाय ।  
ॐ नमो भगवते वासुदेवाय ।

29. இவர் கையாடல்கள் மீது  
மேலதிகம் சான்றாக, தாண்டி  
நா ஐவர் மூலம் தா பிதனாக.

24. ಮುಖ್ಯ ಸರ್ಕಾರದಿಂದ ವ್ಯಾಜ್ಯದ ಮೊತ್ತ  
ಇವೆ ಇದರಲ್ಲಿ ವೆಚ್ಚವು ಹೊರತು ಇದರಲ್ಲಿ  
ಮೊತ್ತವು ಮತ್ತೆ ಮತ್ತೆ ಇರುತ್ತದೆ.

23. ಮುಖ್ಯ ದೇಶಗಳ ಸಮಗ್ರ ಪರಿಚಯ  
ದಿ. 24, ಅನಿ. 1954, ಸಂ. 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 91

ಶ್ರೀ ಕುಲಕರ್ಣಿ ಪಾಯಾಣಂ ನಿರ್ದೇಶ  
ಮಾಡಿದಾಗ ಕಥೆ, ಅದರ ಸತ್ಯವು ತಿಳಿದು  
ಬಂದಿ, ವಾಚನಿಕ ಗಿಡ್ಡೆ ಹೊರಬಿಟ್ಟು.

[illegible]

20 Mojea burgeā, mo-  
jiā utrañ āik, ani mo-  
jeā ulounēk kām dī.

21 Tujeaŋ doleāñ thā-  
un pois votsāñ zāun-  
dit; tujea kalzā moden  
tiñ sambāl;

22 Kitešak molešur tiš  
mejtelešank jupiek ani  
sāmeštan mēnšank vok-  
tāk podtāt.

23 Tsāđ zāgrutāyen  
tujen kāliz sambāl, ta-  
ntleān jīn ubzātā de  
kun.

24 Tuje sārsileņ vāi  
toņd kād: peleātsō mār  
kādē avontaje poiskār

25 Tuje dōḷe sāmā pe  
leundit, anī tsāltanai  
mukār dišt gāl.

26 Tujeāñ pāyānk ni  
mārog kār, ani sāksā  
tujen vāto gāt zāteleo.

27 Ujvea hātāki dāvea  
hātāki tsukon vots na  
kā: tujin meṭaṇ vāit  
thāun pois kār. Kiteā  
moḷeārujvea hātāk asṭ  
leo vāto Dēu zānā, an  
dāvea hātāk asṭleo vā  
to vāit. To tujee vā

20 My son, hearken to  
my words, and incline  
thy ear to my saying.

21 Let them not depart  
from thy eyes, keep them  
in the midst of thy heart:

22 For they are life to  
those that find them, and  
health to all flesh.

23 With all watchful-  
ness keep thy heart, be-  
cause life issueth out from  
it.

24 Remove from the  
forward mouth, and let  
detracting lips be far  
from thee.

25 Let thy eyes look  
straight on, and let eye  
lids go before thy steps

26 Make straight the  
path for thy feet, and all  
thy ways shall be esta-  
blished.

27 Decline not to the right hand nor to the left: turn away thy foot from evil. For the Lord knoweth the ways that are of the right hand: but these are perverse which are on the left hand. But H

ಈ ಅನಿ ಕುಲಾ ಪೈಸಾಂವ್ ನೌಕಾ  
ಸಾಯಿನ್ ತೆಲ್ಲುತೊಲೊ.

## ಅವಸ್ಥರ V.

1 ಮೊಜಾ ಬುರ್ಗಾ, ಮೊಜ ನ  
ಸಿಕಾನ್ ಔಕ, ಅನಿ ಮೊಜೆ ಬುರಿಕಾ  
ಕಾನ್ ದಿ.

2 ತುಜಿ ಚಿಂತಾ ರಾಕುಂ, ಅನಿ  
ತುಜಾಂ ಪೊಂಪಾಣಿಂ ಆವ್ಲೆ ಕಾಡೆ  
ಸಾಂಪಾಕುಂ. ಅಸ್ತ್ರಿಚೆ ಮೊಸಾ  
ಕಾ ಕಾನ್ ದಿ, ದಾಕಾ.

3 ಕಿಟಾಕ್ ಮೊಸಾರ್ ವಾಟ್  
ಅಸ್ತ್ರಿಚೆ ಪೊಂಪಾ ಮೊಸಾ ಬರಿ ಸ್ವಾಹಿ  
ಕಾ, ಅನಿ ತಿಚಿಂ ಉತ್ರಾಂ ತೆಲಾ ಪ್ರಸ  
ಮೊಸಾಕಾ;

4 ಪುನ್ ತಿಚೊ ನಿಮಾಣೊ ವ  
ಸ್ತು ಕಾಡ್ಲೊ ಬರಿ ಕೊಡು, ಅನಿ ಮೊ  
ಸಾ ಧಾರಿ ಆವ್ಲೆ ತಾಡ್ಲಾಂ ಬರಿ  
ಮೊಸಾಕಾ.

5 ತಿಚೆ ಪಾ ಮೊಸಾರ್ ಪುಂ ತೆ  
ಕಾಡ್; ಅನಿ ತಿಚಿಂ ಮುಕಾಂ ಯಮ್  
ಕೊಂಪಾಂವ್ ರಿಗ್ತಾ.

6 ತಿ ಜಿವಿಯಾ ಮೊಸಾರ್  
ತೆಲಾಂ. ತಿಚೊ ವಾಟೊ ಮೊಸಾ  
ಮೊಸಾ ಅನಿ ಸಾಂಗುಂವ್ ಮೊಸಾ  
ಅಸಾಕಾ.

7 ತಾರ್ ಆತಾಂ ಮೊಸಾ ಪುನ್,  
ಬುರ್ಗಾ, ಅನಿ ಮೊಜಾ ತೊಂಪಾಂ  
ಉತ್ರಾಂ ಸೊಡ್ತೊ.

8 ತುಜಿ ವಾಟ್ ತೆಲಾ ಧಾಕಾಂವ್

sāma kārtolo, ani tukā  
poinānt soukāsāyentsā-  
lāitolo.

## Avastār V.

1 Mojea burgeā, moji  
sikon āik, ani moje bu-  
dik kān dī.

2 (Tuji) cīnta rā-  
kunk, ani tujesā vonta-  
niñ aple kāide sambā-  
ḷunk. Astriečē mosā  
kān dī nakā.

3 Kiteāk moleār vāt  
āstrieče vont movā bāri  
suādik, ani tičēn utrañ  
telā prās movāl;

4 Puñ tičeo nimāneo  
vāstu kazreā bāri koḍu,  
anidōn dhari asālle tāl-  
vāri bāri domsāčeo.

5 Tičeo pāi mornā thā-  
iñ tsāltāt; ani tičēn me-  
tañ yemkōḍānt rigtāt.

6 Ti jiviečē mārgār  
tsālanāñ; tičeo vāto  
dubāvāčeo ani sākūnk  
nozo asālleo.

7 Tār atañ makā āik,  
burgeā, ani mojea toṇ-  
ḍāniñ utrañ sōḷinākā.

8 Tuji vāt tičeo thāun

will make thy courses  
straight, He will bring  
forward thy ways in  
peace.

## Chapter V.

1 My son, attend to my  
wisdom, and incline thy  
ear to my prudence.

2 That thou mayest  
keep thoughts, and thy  
lips may preserve instruc-  
tion. Mind not the deceit  
of a woman.

3 For the lips of a har-  
lot are like a honeycomb  
dropping, and her throat  
is smoother than oil.

4 But her end is bitter  
as wormwood, and sharp  
as a two-edged sword.

5 Her feet go down into  
death, and her steps go  
in as far as hell.

6 They walk not by the  
path of life, her steps are  
wandering, and unac-  
countable.

7 Now therefore, my  
son, hear me, and depart  
not from the words of my  
mouth.

8 Remove thy way far

ಪುಸ್ತಕ ಅನುಮತಿ, ಅನಿ ತಿಣಾ ಗರಾಡೆ  
ಗಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು.

9 ತುಜೆ ದಾಡು ದಾಡು ದಾಡು  
ಅನಿ ತುಜೆ ದಾಡು ದಾಡು ದಾಡು ದಾಡು.

10 ತುಜೆ ದಾಡು ದಾಡು ದಾಡು  
ದಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು  
ತುಜೆ ದಾಡು ದಾಡು ದಾಡು ದಾಡು  
ಗಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು  
ದಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು.

11 ತುಜೆ ದಾಡು ದಾಡು ದಾಡು  
ತುಜೆ ದಾಡು ದಾಡು ದಾಡು ದಾಡು  
ತುಜೆ ದಾಡು ದಾಡು ದಾಡು ದಾಡು  
ತುಜೆ ದಾಡು ದಾಡು ದಾಡು ದಾಡು.

12 ತುಜೆ ದಾಡು ದಾಡು ದಾಡು  
ದಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು  
ದಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು  
ದಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು.

13 ತುಜೆ ದಾಡು ದಾಡು ದಾಡು  
ದಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು  
ದಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು  
ದಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು.

14 ತುಜೆ ದಾಡು ದಾಡು ದಾಡು  
ದಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು  
ದಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು  
ದಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು.

15 ತುಜೆ ದಾಡು ದಾಡು ದಾಡು  
ದಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು  
ದಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು  
ದಾಡು ದಾಡು ದಾಡು ದಾಡು ದಾಡು.

pois asundi, ani tičea  
garāčēš bāglā. lagiñ  
votsanākā.

9 Tuzomān dusreānk  
ani tuzo jiv ništūreāk  
dinākā.

10 Tuji bolāiki dus-  
reāniñ pād kāriniñ zā-  
unčēaspasvot ani tujiāst  
dusreānčēāgārāk pođa-  
nāñ zāunčēa pasvot<sup>1)</sup>.

11 Tuzo mān duse-  
ānk dileār kačēk rādši,  
jedynā tujeñ mās ani  
tuji kuđ nāš zāit ani  
sāngši:

12 Kiteāk āveñ si-  
kon kāntālli, ani bes-  
taupēñ mojeā knžān  
aikunknāñ,

13 Ani makā sikkāto-  
leānčēñ utār āikunk-  
nāñ, ani upadesink kān  
diunknā?

14 Lagiñ lagiñ sārvy  
vāštānt pođlāñ; igār-  
ječē ani sabhečē moden  
astauñi<sup>2)</sup>.

15 Tuje bāintlēñ ani  
tuje zāričēš vāuñčēñ  
udāk piye.

from her, and come not  
nigh the doors of her  
house.

9 Give not thy honour  
to strangers, and thy  
years to the cruel.

10 Lest strangers be  
filled with thy strength,  
and thy labours be in  
another man's house,

11 And thou mourn at  
the last, when thou shalt  
have spent thy flesh and  
thy body, and say:

12 Why have I hated  
instruction, and my heart  
consented not to reproof,

13 And have not heard  
the voice of them that  
taught me, and have  
not inclined my ear to  
masters?

14 I have almost been  
in all evil, in the midst  
of the church and of the  
congregation.

15 Drink water of thy  
own cistern, and the  
streams of thy own well:

<sup>1)</sup> Lit. In order that your health may not be spoiled by others, and your property may not fall to another.

<sup>2)</sup> In the middle of so many good men I was so ashamed to commit so many sins.

16 ತುಜಿ ಜಾರ್ ಬಾರ್ ದಿಸಾ-  
ಜಾ, ಅನಿ ತುಜಿನ್ ಉದ್ಕಾನ್ ಬಿ-  
ದಿನ್ತ್ ವಾಂತ್.

17 ತಿಂ ತುಂಚ್ ಭೋಗ್, ಅನಿ  
ದುಸ್ರಾಂ ದುಸ್ರಾಂಕ್ ತಾಂಚೆ ಪಾಂಚೆ  
ಮೆಳಾಣಾಂ ಪಾಲುಂವಿತ್.

18 ತುಜೆ ಕರಿಕ್ ಅಶ್ವರ್ವಾಡ್  
ಮೆಳುಂದಿ, ಅನಿ ತುಜಾ ಪರ್ವಾಡ್  
ಪರಾಯೆಂ (ತುಕಾ ಮೆಳ್ಳಿ<sup>1)</sup>) ಅಸ್ತಿಯೆ  
ಕದಿ ಸೌಕಾಸ್ಯಾ ಭೋಗ್.

19 ತಿ ಮೆಲ್ಯಾ ಬರಿ ದೋರ್ವಾ  
ಅನಿ ಮೆಲ್ಯಾಚ್ಯಾ ಪಿರಾ ಬರಿ ಪ್ರೀತಿ  
ಪಾಲುನ್ ಆಸುಂದಿ; ತಿಚೆಂ ಭೋಗ್  
ಸೌಕಾಸ್ಯಾಂ ಭೋಗ್ ಅನಿ ತಿಚೆಂ  
ಮೋಗ್ ಕರ್ತಾ ಪರಾಂಚೆ ಸಂಕೋ-  
ಸ್ ಪಾಲು.

20 ಕಿತ್ಯಾಕ್, ಮೊಜಾ ಬುರ್ಗ್ಯಾ,  
ಮುಕ್ತ ಅಸ್ತಿಯೆ ಪೊರ್ವೆಂ ಭೊಡ್ಡೆ  
ತ್ಯಾ ಅನಿ ಮುಕ್ತಾಚ್ಯಾ ಉಸ್ತಾಂತ್  
ಸೌಕಾಸ್ಯಾ ಕಾಣ್ತಾ?

21 ದೇಖು ಮುಕ್ತಾಚ್ಯಾ ಸಾಕೊ  
ಭೊಳ್ವಾ, ಅನಿ ತಾಕೊ ಸಮುಕ್ತ ಮೆ-  
ಳಾಂ ಮೆಲ್ಯಾ.

22 ಪೊಲಿಂ ಮನಿಸ್ ಅಪ್ಲ್ಯಾ  
ಪೊಲಿಪೊಣಾನ್ ಸಾಂಭೊಡ್ತಾ, ಆ  
ಪ್ಲ್ಯಾ ಪಾತ್ಕಾಂಚ್ಯಾ ಪಾಂದ್ಲಾ ಸಾಂಚೆ  
ಪೊಡ್ತಾ.

23 ತೊ ಮೊರ್ತೊಲೊ, ಬುಡ್  
ಪಾಕಾ ಸಾಕೆಲ್ಲಿ ಮೆಳುನ್; ಅನಿ

16 Tuji zār bār disa-  
zāi, ani tujin udkañ bi-  
dint vāñt.

17 Tiñ tauts bhög,  
ani dusreun māsānk  
tāñcho vāñto melanāñ  
zāundit.

18 Tuje zārik āšīrvād  
melundi, ani tujē tār-  
nāṭēpiṛāyer (tukā mel-  
le<sup>1)</sup>) āstrye kāḍe sou-  
kāśāñ bhög.

19 Ti meruā bāri  
mogāl ani meruācheñ  
pilā bāri pritiñ zāun  
asundi: tiñchē ūlsoukā-  
śāyon bhög ani titso  
mōg kārn sadānts sāt-  
tōs pāu.

20 Kiteāk, moja bur-  
geñ, dusre āstrie vor-  
viñ foṭuotāñ ani dusre-  
cheñ uskañt soukāśāñ  
kāñgetāñ?

21 Deu māñsāṭeo vā-  
ṭo polhītā, ani tañin  
sāmest metāñ meztā.

22 Khoṭo mānis aplēñ  
khotepoñāñ sūmpoḍtā,  
apleñ pātkañcheñ bāñd-  
pāñt poḍtā.

23 To mortolo, buḍ  
takā nūṭulli dekan; ani

16 Let thy fountains be  
conveyed abroad, and in  
the streets divide thy  
waters.

17 Keep them to thy-  
self alone, neither let  
strangers be partakers  
with thee.

18 Let thy vein be  
blessed, and rejoice with  
the wife of thy youth:

19 Let her be thy dear-  
est hind, and most agree-  
able fawn: let her breasts  
inebriate thee at all  
times, be thou delighted  
continually with her love.

20 Why art thou sedu-  
ced, my son, by a strange  
woman, and art cherished  
in the bosom of another?

21 The Lord beholdeth  
the ways of man, and  
considereth all his steps.

22 His own iniquities  
catch the wicked, and he  
is fast bound with the  
ropes of his own sins.

23 He shall die, be-  
cause he hath not re-

<sup>1)</sup> Whom you married.



ಅವ್ಯಕ್ತ ಸಮಾಜ ದಿವ್ಯಭೂತಾತ್ಮಾ  
ನಾಶಂಕಾ ಭೂತೇಶ್ವರೇ.

## ಅವಸ್ವರ VI.

1 ಮೊದಲ್ಯ ಬುರ್ಗೇ, ತುಜ್ಯಾಂ  
ಪ್ಪಾ ಬದ್ಲಾಕ್ ಉತರಂ ನಿತಿ ಪಾಲ್ಯಾ  
ರ, ನಾಲ್ಯಾ ಕಡೆ ಪಾತ್ ದಿಲ್ಯಾ; ತು  
ಜ್ಯಾ ತೊಂದಾಚ್ಯಾಂ ಉಪ್ಪಾಂ ಸಂ  
ವದ್ಲಾ.

2 ತುಜ್ಯಾ ತೊಂದಾಚ್ಯಾ ಉಪ್ಪಾಂ  
ಸಂ ಸಂವಾಡ್ಲೊ, ಆನಿ ತುಜ್ಯಾಂ  
ಸದ್ವಾಂ ಪಾಂವ್ ಲೊ ಪೊಲಾನ್  
ಭೂತಾ ಉತರೊ.

3 ತರ್, ಮೊದಲ್ಯ ಬುರ್ಗೇ, ಆ  
ಉಂ ಸಂವಾಡ್ಲೊ ಮೆ ಕರ್, ಆನಿ ತು  
ಜ್ಯಾಂ ಚುಕೊನ್ ಭಾ; ತುಜ್ಯಾ ಪೆಲ್ಯಾ  
ಚ್ಯಾ ಪಾಪಾಂಕ್ ಭೂತ ಲೊ ಪೆಲ್ಯಾ  
ನ್. ಪಾಪಾಂ ಆಪಾಂವ್, ತುಜ್ಯಾ  
ಇಪ್ಪಾಕ್ ಉಕ್ತೆ:

4 ಮೊಳೆ ಪಾಂವಿಪಾಕಾ, ನಿರಂ  
ಭೂತಾಪಾಂ ಪಾಪಾಂ.

5 ನಿತಾಪಾ ಬರಿ ಭೂತ, ಆನಿ  
ಸುಪ್ಪಾ ಬರಿ ಸವಾಂಗೊಪಾಚ್ಯಾ ಪಾ  
ಪಾಂವೊ ಪೊಲಾನ್ ಭಾ.

6 ಮುಯೆ ಕಡೆ ಭೂತ, ಅಲ್ಲಿ ಮು  
ಯೆ, ಆನಿ ತೊಳ್ಳಾ ಪಾಪೊ ಭೂತ ಆನಿ  
ಪಾಪ್ ಸಾ:

7 3, ಮೊದಲ್ಯ ಆನಿ ಉಪ್ಪಾಂ  
ಆನಿ ರಾಜಾ ನಾಶಂಕಾ,

apleā sãbār piseāponān  
nãđint pođtolo.

## Avasvār VI.

1 Mojēa burgeā, tujea  
ištā bādlik utar diši  
zaleār, pãrkia kãde hãt  
dilai; tujea tonďãceañ  
utrãniñ sãmpãdlai.

2 Tujēa tonďãcea u-  
trãniñ sãmpãdloi, ani  
tujēañ sãbdãniñ bãn-  
dallo zãun vortautaloi.

3 Tãr, mojēa burgeā,  
ãuñ sangtãñ teñ kãr,  
ani tukãts tsukon ghe:  
tujēa pelcãcea hãtãnt  
pođuloi dekun. Dãuñ,  
anãsãr, tujēa ištãk upã:

4 Doľedãmpinakã, niđ  
pođanãñ zãundĩ.

6 Čitãlã bãri pøl, ani  
sukņēã bãri sikãregã-  
rãcea hãtãntio tsukon  
ghe.

6 Muye kãde vots, ãlsi  
mãuñ, ani tačeo vãřo  
poľe ani bud sik:

7 Ti, mostak ani upã-  
dēsi ani rãĩ nastanañ,

ceived instruction, and in  
the multitude of his folly,  
he shall be deceived.

## Chapter VI.

1 My son, if thou be  
surety for thy friend, thou  
hast engaged fast thy  
hand to a stranger.

2 Thou art ensnared  
with the words of thy  
mouth, and caught with  
thy own words.

3 Do therefore, my son,  
what I say, and deliver  
thyself: because thou art  
fallen into the hand of  
thy neighbour. Run  
about, make haste, stir  
up thy friend:

4 Give not sleep to thy  
eyes, neither let thy eye-  
lids slumber.

5 Deliver thyself as a  
doe from the hand, and  
as a bird from the hand  
of the fowler.

6 Go to the ant, O  
s sluggard, and consider  
her ways, and learn  
wisdom:

7 Which, although she  
hath no guide, nor master,  
nor captain,

8 ನಿಮಗಿಷ್ಟು ವೇಳೆಗೆ ಅನ್ನಾಹಾರ  
ಮಾಡು ತಯಾರು ಮಾಡು, ಅನಿ ಬೆ  
ಳಗಿಷ್ಟು, ದೇವರ ಅಹಾರ ರಾತ್  
ರಹಾರ.

9 ಕೆಡೋವೆ ಮಯ್ಯಂವೆ, ಅ  
ರನ್ನಿ, ನಿನ್ನಾ? ಕೈಂ ನಿಜೆಂತೆಲ್ಲ ಉ  
ಟ್ಟೆ?

10 ಇಲ್ಲಿಂ ನಿನ್ನಿತ್ತಿಲ್ಲ, ಇಲ್ಲಿ  
ನಿನ್ನೆ ಪೊತ್ತಿರಿ, ಇಲ್ಲಿಂ ಉಡು ಕೊ  
ಡುತ್ತಿಲ್ಲ ಪೊತ್ತಿಲ್ಲ ಕಾಣೆಬಾಂ:

11 ಅನಿ ಮುರ್ಗಿಷ್ಟು, ಪೊತ್ತಿ  
ರಾಕ್ಷು ಬರಿ ಅನಿ ಅಹಂವೆ ಹಕ್ಕಾರಾಂ  
ಅಸೆಲ್ಲಾ ಮುಟ್ಟು ಬರಿ ಪಾಲುಕೆಲಿ.  
ಪೂಜೆ ಜೋರ್ ಪಾಲುಕೆ ಅನ್ನಾಹಾರ,  
ಹರಿಬರಿ ಮಹೇಶ್ವರ ಯೆವೆಲಿ, ಅನಿ  
ಮುರ್ಗಿಷ್ಟು ತುಜೆ ರಾಕ್ಷಿರಿ ಬೆಕರಿ.

12 ದೇವಾಂ ಮೊಡ್ಡಿಲೊ, ಉ  
ಪ್ಪಾರಾಂ ಪೊತ್ತಿಹಾತುಲೊ ಮನಿನ್,  
ಕವಣಾನ್ ಪೆರಾ.

13 ಕೊಳೆ ಬೊಡ್ಡು ನಿವಾರೆ ನಿ  
ತಾ, ಪಾಕ್ಷು ಬೊಡ್ಡುತಾ, ದೊಡ್ಡಾನ್ ಉ  
ಲ್ಟಾ.

14 ಪಾಕ್ಷುನ್ ದೊಡ್ಡಾನ್ ಪಾಕ್ಷುನ್  
ಹಂಪಾ ಅನಿ ಸವಾಂನ್ ಪಾಕ್ಷುಯೆ ಕ  
ಡ್ಡಾ.

15 ಕೊ ಎಳೆಗೆ ಧಾರಾ ಹಾಕು  
ಪಾಡುಕೊ, ಎಳೆಗೆ ಧಾರಾ ಕೊಡೊ.

8 Gimācēś veḷār ap-  
nāk khāp t̥h̥yār kār̥tā,  
ani beḷācēś veḷār ahār  
rās kār̥tā.

9 Kedol p̥āriant, āl-  
siā, niddāi? Kāiñ niden-  
tlo ut̥si?

10 Illeñ niddoloi, illi  
nid poḍteli, illeñ hāt  
zodtoloi sonkāsi kā-  
neunk:

11 Anidurbāḷkāi, poi-  
gāriā bāri ani akānt  
hātīarāñ aḷalle māñā  
bāri p̥āuteli. Puṇ tsurk  
zāun asleār, zāri bāri  
tujen beḷā yeteleñ, ani  
durbāḷkāi tuje lāgsili  
veteli.

12 Dēvāk soḍtolo, up-  
kārūk poḍanātullo mā-  
nis, kāpātān tsāltā.

13 Deḷe moḍa hiśāre  
ditā, p̥āy bodāitā, boṭān  
ulāitā.

14 Vāiṭ monān vāiṭ  
ḡintā ani sādānts nyāi  
kāraitā.

15 To yekāts farā nāś  
zātolo, yekāts farā bho-

8 Provideth her meat  
for herself in the sum-  
mer, and gathereth her  
food in the harvest.

9 How long wilt thou  
sleep, O sluggard? when  
wilt thou rise out of thy  
sleep?

10 Thou wilt sleep a  
little, thou wilt slumber  
a little, thou wilt fold thy  
hands a little to sleep:

11 And want shalt come  
upon thee as a traveller,  
and poverty as a man  
armed. But if thou be  
diligent, thy harvest shall  
come as a fountain, and  
want shalt flee far from  
thee.

12 A man that is an  
apostate, an unprofitable  
man walketh with a per-  
verse mouth.

13 He winketh with  
the eyes, presseth with  
the foot, speaketh with  
the finger.

14 With a wicked heart  
he deviseth evil, and at  
all times he soweth dis-  
cord.

15 To such a one his  
destruction shall present-

ತೋರೊ ಆನಿ ತಾಕೆ ಮುಖಾರ್  
ತಾಕಾ ಧೂಳಾಕ್ ಅಸ್ತೆನ್ನಾನ್.

motolo ani táče mukār  
takā vokāt asčēnnān.

ly come, and he shall  
suddenly be destroyed,  
and shall no longer have  
any remedy.

16 ದೇವು ಕಾಂಟಾಲ್ತಾ ತ್ಯಾ ಪ  
ಸ್ತು ಪ ಆನಿ ಸಾತ್ವಿ ಪಸ್ತು ಅಭ್ಯೇತಾ.

16 Dēu kaṇṭāltā teo  
vāstu sã ani sãtvi vās-  
tu ābhēketā.

16 Six things there are  
which the Lord hateth,  
and the seventh His soul  
detesteth:

17 ಗರ್ವಿಷ್ಟ ದೊಳೆ, ಫೊಟಿ ಪೂ  
ಮಾರ್ ಚಿಬ್, ಗುನಿಾನ್ ನಾ-  
ತುಲ್ಲೆನ್ ರಾಗಾತ್ ವಾಂಟೊಲೊ ತಾಕಾ,

17 Garvišt doḷe, foṭi  
mārči jib, guñiān nā-  
tullenē ragat vāuoitolo  
hāt,

17 Haughty eyes, a  
lying tongue, hands that  
shed innocent blood,

18 ವಾಟ್ ಬಂತ್ಯಾ ಪಾಂಜೊ  
ದೊಳ್, ವಾಟ್ವಾಕ್ ಸೊಂಪಂ ಚಿಲ್ತೆ  
ವಾ.

18 Vāṭ bāntya pañ-  
cēñ mōn, vāṭāk sompeñ  
tsāltele pāy,

18 A heart that deviseth  
wicked plots, feet that  
are swift to run into mis-  
chief,

19 ಫೊಟಿ ಉಪಾಂತೊಲೊ ಪೊ  
ಖ್ಯೊ ಸಾತ್ವಿಗಾರ್, ಆನಿ ಪಾಪಾಂ  
ವಿವರ್ ಮುಖಾಲು ಕರೊಲೊ.

19 Foṭi utsārtolo, foṭi-  
kiro sākšigār, ani bā-  
vāñ bitār bebāñu kār-  
tolo.

19 A deceitful witness  
that uttereth lies, and  
him that soweth discord  
among brethren.

20 ಮೊಜಾ ಬುರ್ಗಾನ್, ಪಾಪಾಂ  
ಉಪದೇಶ್ ಸಾಂಪಾಲ್ತಾ ಮೊಜೊನ್,  
ಆನಿ ಪುಜಾ ಪೂಯೊಲೊ ಸೊಂಪೊರ್  
ಸೊಂಪಿಪಾಕಾ.

20 Moja burgeā, bā-  
pācē upādēs sām̃bāln  
dovor, ani tujeā māye-  
či somort sōḷinakā.

20 My son, keep the  
commandments of thy  
father, and forsake not  
the law of thy mother.

21 ತೆ ಮೊನಾ ಬಿವರ್ ಪಾಂಪ್,  
ಆನಿ ಗವ್ಯಾಂತ್ ಗಾಡ್.

21 Te monā bitār  
dāmp, ani gāḷeānt gāl.

21 Bind them in thy  
heart continually, and  
put them about thy neck.

22 ತುಂ ಚಿಲ್ತಾನಾ ತೆ ತುಂ  
ಸಾಂಗಾತಾ ಫೊಲೊವಿತ್, ತುಂ ನಿಪ್ಪ  
ಪಾಂ ತೆ ತುಂ ರಾಕೊವಿತ್, ಆನಿ  
ಪಾಂಪೊ ಪೊಪಾಂ ತಾಂಚೆ ಕಡೆ  
ಉಲ್ಯಾ.

22 Tuñ tsāltanañ to  
tuje sāngatā tsālundit,  
tuñ nidtanañ, to takā  
rākundit, ani zāgo zā-  
tanañ tāñcē kāḍe ulāi.

22 When thou walkest,  
let them go with thee:  
when thou sleepest, let  
them keep thee, and  
when thou awakest talk  
with them.

23 ಕಿಟಾಕ್ ಮೊಳಾರ್ ಫೊ  
ಮಾನ್ ಯೆಕ್ ದಿವೊ, ಆನಿ ಉಪ

23 Kiteāk moḷeār for-  
mān yēk divo, ani upā-

23 Because the com-  
mandment is a lamp, and

ಬೇಸು ಯೇಸು ಬಾಪ್ತುಡ್, ಅನಿ ಪನಿ  
ಯಾಡ ಪಾಲ್ ಬೆಸ್ತಾಳುಂಚಿ ಸಿಕಾಣ್:

24 ತುಕಾ ಬಾಪ್ತುಡ್ ಅಸ್ತಿಯೆಂತೊ,  
ಪಾಪ್ಯಾ ಪುಸ್ತಾಳುಂಚಿ ಪದೆಂತೊ ತಾ  
ಕಾ ಪಾಪ್ಯಾ.

25 ತುಜೆಂ ದೊರ್ ತಿಜಿ ಸೊದಿ  
ಪಾಯೆಚಿ ಪತಾ ಕರಿಣಾಂ ಘಾಳುಂಚಿ,  
ಅನಿ ತಿಜ್ಯಾ ಪಿರಾಪಾಂಚಿ ಪಾದಿಂಚಿ  
ಪೊಪಾಪಾಂಚಿ:

26 ಕಿತ್ಯಾಕ್ ದೊವ್ಳ್ಯಾಕ್ ಪಾಪ್ಯಾಕ್  
ಅಸ್ತಿಯೆಂತೊ ದೊರ್ ಕಾಪ್ಯಾಕ್ ಯೇ  
ಕ್ ಉಂಚಿ: ಥಾನ್ ಅಸ್ತಿ ಪುಸ್ತಾಳೆಂ  
ದೊರಾಪಕ್ ಅತ್ಯೊ ಸಾಂಪಾಪ್ಯಾ.

27 ಉಜೆಂ ಅಪ್ಲ್ಯಾ ಪಪ್ಯಾಂ  
ಕ್, ನಿಸೊನ್ ಪಾಪಾಪಾಪ್ಯಾಂ  
ಮಾಪ್ಯಾಕ್ ಎಪಯೆತ್ಲೆ?

28 ಯಾ ಕೆಂಪಾಂಚೆರ್ ಪಾಪ್ಯಾ ಪಾ  
ಪಾಪಾಪ್ಯಾಂ ಪದೆಯೆತ್ಲೆ?

29 ತಸೆಂಚ್ ಅಪ್ಲ್ಯಾ ಪಪ್ಯಾಂ  
ಅಸ್ತಿಯೆ ಕದೆ ಪದೆಯೆಲೊ, ತಿಜಾ ಅ  
ಪೊತ್ಲೆ ಪಾಪ್ಯಾ ಪಿವಾಕ್ ನಿವಾಕ್ ಸೊಂ.

30 ಪೊರ್ಣೆಂ ಥಾ ಪಾಪ್ಯಾಕ್ ಪಾ  
ಪಾಕ್ ಸೊಂ<sup>1)</sup>; ಕಿತ್ಯಾಕ್ ದೊವ್ಳ್ಯಾಕ್  
ಫಾಳೊಡ್ಲಿ ಪದಾಕ್ ಪಾಪೊಸ್ ಕರುಂಕ್  
ಪೊಪಾ.

31 ಅನಿ ತೊ ಸಾಂಪ್ಯಾಕ್ ಪಾ  
ಪ್ಯಾಕ್, ಸಾಕ್ ಪಾಳುಂಚಿ ಪೆಕ್ ಪಾ  
ಪಾಕ್ ದಿತೊಲೊ<sup>2)</sup>; ಅನಿ ಅಪ್ಲ್ಯಾ ಸ  
ಪಾಳಿ ಸೊಂ ಅಸ್ತಿ ದಿತೊಲೊ.

dēs yēk uzunđ, ani ji-  
pieči vāt beštaunči si-  
kop:

24 Tukā vāt āstrien-  
tlo, pārkiā fuslāunče  
jibentlo rakčēā pāsun.

25 Tujēñ mōn tiči so-  
bitāieči āšā kārīnāñ zā-  
undi, ani tičēā hišārān-  
če nāđint pođanakā:

26 Kiteāk moleār vāt  
āstriečēñ mol kāštāñ  
yēk updo: pup āstri  
māñšātso molādik ātmo  
sāmpađātā.

27 Uzo apleā hārde-  
ant, neson lāsauāsta-  
nāñ, māñšāñ lipāyetgi?

28 Yā kōpānčēr pāi  
lāsauāstanāñ tsāliyet-  
gi?

29 Tāsents apleā pe-  
leāčēā āstrie kade tsāi-  
tolo, tikā apōdileā ve-  
lār nitāl nāñ.

30 Tsořčēñ bhōu vāt  
pātak nāñ<sup>1)</sup>; kiteāk  
moleār bhukello jiv dā-  
dos kārunk tsořā.

31 Ani to sāmpađat  
zaleār, sāt pāñti tsāđ  
vāpasditolo<sup>2)</sup>; ani apleā  
gārāči sāgli āst ditolo.

the law a light, and re-  
proofs of instruction are  
the way of life:

24 That they may keep  
thee from the evil woman,  
and from the flattering  
tongue of the stranger.

25 Let not thy heart  
covet her beauty, be not  
caught with her winks:

26 For the price of a  
harlot is scarce one loaf:  
but the woman catcheth  
the precious soul of a  
man.

27 Can a man hide fire  
in his bosom, and his gar-  
ments not burn?

28 Or can he walk up-  
on hot coals, and his feet  
not be burnt?

29 So he that goeth un-  
to his neighbour's wife,  
shall not be clean when  
he shall touch her.

30 The fault is not so  
great when a man hath  
stolen; for he stealeth to  
fill his hungry soul:

31 And if he be taken,  
he shall restore sevenfold,  
and shall give up all the  
substance of his house.

<sup>1)</sup> "Bhōu vāt pātak nāñ" mupōñ: prodebra makēr.—"The fault is not so great" viz.  
compared with adultery. <sup>2)</sup> Cf. Exodus, Ch. 22.

32 ಪುನಃ ಪುನಃವಾರಿ ಅಪ್ಯಾ-  
ದೋಪಾಪ್ಯಾ ಸಿವ್ಯಾಪುನಾನ್ ಅಪ್ಯಾ-  
ಅಪ್ಯಾ ಪುನಃವಾರಿ:

33 ತೊ ಅಪ್ಯಾಕ್ ಅಪ್ಯಾನ್ ಅನಿ  
ಅಪ್ ಕೂನ್ ಕರ್ತಾ, ಅನಿ ಪಾಪೊ  
ಅಪ್ಯಾಪು ಉಪೊಕರೊ.

34 ಕಿತ್ಯಾಕ್ ಮೊಕ್ಕಾರ್ ಧಾ-  
ಪ್ಯಾಪೊ ಮೊಕ್ಕಾರ್ ಅನಿ ಕಿತ್ಯಾಕ್  
ಧಾರಿಕ್ ಪುನಾಪ್ಯಾ ನಿಪಾ ಮೊಕ್  
ಕರ್ತೊಣೊ.

35 ಅನಿ ಕೊಣೊ ಮೊಕ್ಕಾರಿ  
ಅಪ್ಯಾಪೊಣೊ, ಅನಿ ಧಾರಿಕ್ ಪುನಾ-  
ಕ್ ಸವಾರ್ ಕಾಣ್ಪೊಯಿ ಕಾಣ್ಪೊ-  
ಮೊಣೊ.

32 Puṇ produvāri ap-  
leā monācēā piśeapo-  
nān aploātmo hogḍāitā:

33 To appāk akmān  
ani lāz rās kārtā, ani  
tātso beābru urtoḷo.

34 Kiteāk moḷeār dād-  
leātso mesor ani krōḍh  
fārikpoṇācēā diśā māf  
kārtsonāñ.

35 Ani koṇeñi māḡ-  
leāri aikuntsonāñ, ani  
fārikpoṇāk sābār kaṇ-  
keci kāṇeuntsonāñ.

32 But he that is an  
adulterer, for the folly of  
his heart, shall destroy  
his own soul:

33 He gathered to him-  
self shame and dishonour,  
and his reproach shall  
not be blotted out.

34 Because the jealousy  
and rage of the husband  
will not spare in the day  
of revenge.

35 Nor will he yield to  
any man's prayers, nor  
will he accept for satis-  
faction ever so many gifts.

ಸಾಂ ಉಕಾಣೆ ಪುಸ್ತಕ್

ಅವಸ್ವರ್ I.

1 ಸವಾರ್ ಮುನ್ಯಾನ್ ಅಪ್ಯಾ ರೊ  
ರ ಗಡ್ ಪ್ಯಾನ್ ವಪುಂಚ ಕತಾ ಸಾಂ  
ಮುಂಕ್ ಪ್ರಯತನ್ ಕರ್ತಾ;

2 ಪೊಂ ಅಪ್ಯಾನ್ ಸಿಕ್ಕಾಂ ಸಾ  
ಪ್ ಪೊಪನ್ ಪುಕ್ಕಾನ್ ತಾಪ್ತಾಯಿ  
ನಿಯಾಪ್ಯಾನ್:

3 ಸಕಾಕ್ ವಪು ಮುನುಕೊ ಧಾ-  
ಪನ್ ಪಿತ್ತಾಯನ್ ಅನಿ ಕ್ರಮಾನ್  
ಪುಕಾ ಸಾಂಗುಂಕ್, ಧೊ ಮೊಕ್ಕಾ-

SAÑ LUKĀCEN  
PUSTAK

Avasvār I

1 Sābār māñśāniñ am-  
čo bitār gadulleāñ vās-  
tunči katā sāṅgunk  
prāyātān kārtāts;

2 Zāseñ amkāñ sikkā-  
lāñ sākē zāun poḷeleāñ  
sāstrā-muniāryāniñ:

3 Sākiḍ vāstu suru-  
ver thāun sāttrāyon ani  
krāmān tukā sāṅgunk,

ST. LUKE

Chapter I.

1 Forasmuch as many  
have taken in hand to  
set forth in order a narra-  
tion of the things that  
have been accomplished  
among us;

2 According as they  
have delivered them unto  
us, who from the begin-  
ning were eye-witnesses  
and ministers of the word:

3 It seemed good to me  
also, having diligently  
attained to all things

ತುಂಕಲಾ, ಮಹಾನ್ ದೊರೆಂ ದಿ  
ಪೊ.

4 ತುಂ ಸತ್ವೆಂ ಪತ್ ದೊರೆಂ  
ದೊರ್ ಸೊಪ್ಪೊ ನೆಂ.

5 ಹೆರೋಡ್ ಮೊಲ್ಯಾ ಜುದೆಯಾ  
ಯಾ ರಾಂಯಾಚ್ಯಾ ದಿಸಾನಿಂ ಆದ್ಲೊ  
ಸಾಸರ್ದೊತ್ ಆಸುಲೊ, ಹಾಚೆಂ  
ಪಾಲುಂ ಜೆಜೂಚಾನ್, ಆದಿಲಾಚ್ಯಾ  
ಕುಟ್ಮಾಚೆಂ ತಾಚೆ ಆಪ್ಲೆ ಆಲೋಪಾ  
ಚ್ಯಾಂ ಮುಕಾಂತ್ಲಿ, ಆನಿ ತೆಚೆಂ ಪಾಲುಂ  
ಎಲಿಜಾಬೆತ್.

6 ಮೊಗಾಂಚಿ ದೇವಾ ಮುಕಾರ್  
ನಿರ್ದಿವಂತ್ ಹಾಲುನ್ ಭೊರ್ತಾಲಾಚಿ  
ಲಿಂ, ಆನಿ ದೇವಾಚಿ ಸರ್ವಾಂವುಪದೇಸ್  
ಆನಿ ದೇವಾಚಿ ಸೊಮೊರ್ತ್ ಮುಕಾಂ  
ಪಾಲುಂ ಸಾಂವಾಲ್ತಾಲಿಂ.

7 ಪುಣ್ ತಾಂಕಾಂ ಬಾರ್ಗಿಂ ಪಾ  
ವೆಲ್ಲಿ, ಎಲಿಜಾಬೆತ್ ಪಾಂತ್ ಆನಿ  
ಮೊಗಾಂಚಿ ಮುಕಾಂ ಪಾಲುನ್ ಆ  
ಸೆಲ್ಲಿಂ ದೆವುನ್.

8 ಆನಿ ತೊ ತಾನ್ವಾಚಿ ಕ್ಯಾಪೆ  
ತಾಳಾ ಸೆವ್ವಿಲ್ಯಾ ವೆವಾರ್ ಪಾಲ್ತಾ  
ಪಾಂ.

9 ಸಾಸರ್ದೊಚೆ ದಪ್ತುಂ ಪ  
ಮಾನ್, ಸರ್ವೆನ್ ಪ್ಯಾರ್ ಸರ್ವೆ  
ದೇವಾಚ್ಯಾ ಗಂವಾಂತ್ ಎಗ್ಲೊ ಧುಂಪೊ  
ಪಾಂತ್;

bhou boreā Theophilā,  
makāi boreā disleñ,

4 Tuñ sikyllen sāt  
khāreñ mōñ somzaseñ.

5 Herod molleā Jude-  
yācheñ rāyācheñ disāniñ  
imoko sāserdot asullo,  
začeñ nāuñ Zakāriās,  
Abiāche kutmāto: tači  
āstri Aaronācheñ du-  
vāntli, ani tičeñ nāuñ  
Elizābet.

6 Dogāhi Dēvā mu-  
kār nītirānt zāun vor-  
tantālīñ, ani Dēvāche sā-  
kāl upādēs ani Dēvāchi  
somort tsukanāstanañ  
sambāltālīñ.

7 Puñ tankūñ burgiñ  
nātyllīñ, Elizābet vānz  
ani dogāñi mātāriñ zā-  
un asāllīñ dekun.

8 Ani to kāstrācho kāi-  
de takū nemsileā velār  
pāltanañ,

9 Sāserdotiचे दप्टुरी  
pārmāne, sartin bair  
sārn dēvāche gārānt  
riglo dhumpounk;

from the beginning, to  
write to thee in order,  
most excellent Theophilus  
4 That thou mayest  
know the verity of those  
words in which thou hast  
been instructed.

5 There was in the days  
of Herod, the king of  
Judea, a certain priest  
named Zachary, of the  
course of Abia: and his  
wife was of the daughters  
of Aaron, and her name  
Elizabeth.

6 And they were both  
just before God, walking  
in all the commandments  
and justifications of the  
Lord without blame.

7 And they had no son,  
for that Elizabeth was  
barren, and they both  
were well advanced in  
years.

8 And it came to pass,  
when he executed the  
priestly function in the  
order of his course before  
God,

9 According to the  
custom of the priestly  
office, it was his lot to  
offer incense, going into  
the temple of the Lord;

10 ಅನಿ ಸಗ್ಲೊ ಪೊಮೊ ಧುಂ  
ಧುಂಪಾಂಚೊ ದೇವಾನ್ ಮಾಗ್ಲೆಂ ಕರ್ನ್  
ವಾಸ್ತಾನ್ ಆಸುರೊ.

11 ಅನಿ ದೇವಾಂಚೊ ಪೊವ್ತೊ  
ಧುಂಪಾಚೆ ಆಲ್ತಾರಿಂಚ್ಯಾ ಉಪ್ಚ್ಯಾ  
ದಿವ್ಯಾನ್ ಪಾಣಿ ದಿವ್ಪಿ ಪೊವ್ತೊ.

12 ಪಾಳಾರಿಂಚ್ ಭೊಳೊಂಚ್ ಥಿ  
ಯೆರೊ ಅನಿ ಕಾಂವ್ಚೊ.

13 ಅನಿ ಪೊವ್ತಾಂಚೊ ಪಾಣಿ  
ಸಾಗ್ಲೆಂ: ಥಿಯೆನಾಕಾ, ಪಾಳಾರಿ  
ಅನಿ, ತಾಚ್ಯಾ ದೊವ್ಯಾನ್ (ಪೇ  
ವಾನ್) ಮಜೆ ಮಾಗ್ಲೆಂ ಲ್ಹಾಣಾಂ:  
ಅನಿ ತುಂ ಆಪ್ಲಿ ಎಲೆವಾಂಚೆ ತುಂ  
ಎಕಾ ಲುಗ್ಯಾಕ್ ವರ್ಸುನ್ ಜಾತೆ  
ಲಿ, ಅನಿ ತಾಕಾ ಮಹಾಬಾಂ ಪೊನ್  
ಪಾವುಂ ಮೊಘೊರ್ತೊಲೊ.

14 ಅನಿ ತೊ ತುಂ ಸಂತೋಸ್  
ಅನಿ ಉದಾಸ್ ಥಿವೊಲೊ, ಅನಿ ಸವಾ  
ನ್ ಲೋನ್ ಪಾವ್ತಾ ಆಲ್ತಾರ್ ಸಂ  
ತೋನ್ ಪಾಲುಕೊಲೊ.

15 ತಾಚ್ಯಾ ದೊವ್ಯಾನ್ ತೊ  
ಪೊನ್ ದೇವಾ ಮುಕಾರ್, ಅನಿ ಸೊ  
ರೊ ಅನಿ ಅಮಲಾಚಿ ಪಸ್ತ್ ದಿಯೆ  
ಲಾಂಚೊಣಾಂ, ಅನಿ ಸ್ಪಿರಿತಾ ಸಾಂತಾ  
ನ್ ಮೊನ್ ಪಾಳಾರಿಂ, ಮುಯೆಚಿ  
ಕಾಂಪಾನ್ ಆಸ್ತಾಣಾಂ ಮೊಣಾಪನ್  
ಸುತ್.

16 ಅನಿ ಸವಾನ್ ಇಜ್ರಾಯೆಲಾ  
ಚ್ಯಾಂ ಪುತ್ರಾಂ ತಾಂಚ್ಯಾ ದೇವಾ  
ಚ್ಯಾ ಪೊರ್ತೊಲೊ.

10 Ani sāgļo zomo  
dhumpōnceavelārmā-  
gneñ kārn bāir asullo.

11 Ani Dēvātso boḍvo  
dhumpāḥea altāriḥēñ u-  
zveñ dikkān takā diṣṭi  
poḍlo.

12 Zakāriās poḷeun  
bhiyelo ani kāmplo.

13 Ani boḍveaun takā  
sagleñ: Bhiyenakā,  
Zakāriāsā, kiteāk moḷe-  
ār (Dēvān) tajeñ māg-  
neñ nīkalāñ: ani tuji  
āstri Elizābet takā  
yekā burgeāk pārsut  
zāteli, ani takā Jēuñ  
mōṅ nāuñ dovertoloi:

14 Ani to takā san-  
tōs ani ulās ditolo, ani  
sābār lōk taḥēñ zālmāk  
santōs pāutolo.

15 Kiteāk moḷeār to  
rōḍ Dēvā mukār, ani  
soro ani amalāñi vāsty  
piyeuntsonāñ, ani Spi-  
ritā Santān born zātolo,  
māyeḥ kusint astanāñ  
moṇāsār sāt.

16 Ani sābār Izraye-  
lāḥēñ putrān tanchēñ  
Dēvā thāñ portitolo.

10 And all the multi-  
tude of the people was  
praying without at the  
hour of incense.

11 And there appeared  
to him an Angel of the  
Lord, standing on the  
right side of the altar of  
incense.

12 And Zachary seeing  
him was troubled, and  
fear fell upon him.

13 But the Angel said,  
to him: Fear not Zachary,  
for thy prayer is heard;  
and thy wife Elizabeth  
shall bear thee a son, and  
thou shalt call his name  
John:

14 And thou shalt have  
joy and gladness, and  
many shall rejoice in his  
nativity.

15 For he shall be  
great before the Lord:  
and shall drink no wine  
nor strong drink, and he  
shall be filled with the  
Holy Ghost even from his  
mother's womb.

16 And he shall convert  
many of the children of  
Israel to the Lord their  
God.

17 ಆನಿ ತೊ ಎಲಿಯಾ ಹರಿ  
ತಾಣೆ ಮುಕಾರ್ ದೆತೊಲೊ; ಪಾ  
ಪಾಂಡೆಂ ಕಾಳ್ತಾಂ ಪುತ್ರಾಂ ಪುಂ  
ಆನಿ ಅಪ್ಪಾಪಾಪ್ತಾಂಕ್ ನಿರ್ದೋಂ  
ತಾಂಚಿ ಪುರ್ವಿಕ್ ಪೊರ್ತೊಲುಂಕ್;  
ಸೊಮಿಯಾಂಕ್ ಸಂಪೂರ್ಣ ದೊಡೊ  
ತಯಾರ್ ಕರುಂಕ್.

18 ಆನಿ ಪಾಕಾರಿಆಸಾನ್ ದೊ  
ದ್ವಾಕ್ ಕಡೆ ದೋವೆಂ ಯೆಂ ಕವೆಂ ಆದೊ  
ಪಾಪಾ ಪಾಪುಂಚೆಂ? ತತ್ವಾಕ್ ದೊ  
ವ್ಯಾಕ್ ಆಳುಂ ವಸತಾರೊ ಆನಿ ದೊ  
ಜೆ ಆಸ್ಲಿ ಯೆಕ್ ಸವಾರ್ ಪಿರಾ ಆಸಾ.

19 ಆನಿ ದೊದ್ವಾನ್ ಪಾದ್ ದಿ  
ಲುನ್ ಸಾಂಗ್ಲೊ: ಆಳುಂ ದೇವಾ ಮು  
ಕಾರ್ ದಾಲುಂಚೊಗಾಸ್ತಿಯೆಂ; ಆನಿ  
(ದೇವಾನ್) ಮಹಾ ಪಾಪಾಂ ತಾಣೆ  
ಗಡೆ ಉರೊಲುಂಕ್ ಆನಿ ಯೆಂ  
ಮಾತಾ ಮಗಾಂ ಕರುಂಕ್.

20 ಆನಿ ಪುಣೆ: ದೊಡೊ ಆಸ್ಲಿ  
ಶ್ಯಾ, ಆನಿ ಉರೊಲುಂಕ್ ತಾಂಕ್ ಆ  
ಸ್ಲಿ ಪಾಂ, ಯೆಕ್ ವಸ್ತು ಪಾತಾಕ್ ದೊ  
ಸಾಸರ್; ಆದೊ ಮಾತಾ ಸಾಂಗ್ಲೆ ಶ್ಯಾ  
ವಸ್ತು, ಜ್ಯಾ ಗಮಾನ್ ಯೆತೊಕ್  
ಪಾಪಾಪಾಪ್ತಾ ವೆವಾರ್, ಸತ್ವಾಂಮಾಂ  
ಕಾಸ್ತಾ ದೆಕುನ್.

21 ಆನಿ ದೊದೊಪಾಕಾರಿಆಸಾನ್  
ದಾಲುನ್ ಆಸುರೊ, ಆನಿ ಆಪಾದ್  
ಪಾಪಾಪಾಪ್ತಾ ತೊ ಪಗರ್ಜೆಂಕ್ ತೊ  
ದೊಲು ಕರ್ತಾ ದೊನ್.

17 Ani to Eliā hāri  
tače mukār vetolo; bā-  
pānčīn kālzan putrān  
thāin ani aubāvāḍtiānk  
nitivontānche budik por-  
tounk, Somaśak sāmpūrṇ  
zomo tāyār kārunk.

18 Ani Zakāriāsān Bo-  
draē kāḍe moļēn: yeñ  
kāseñ āveñ zāpā zāun-  
čēñ? kiteak moļēār,  
āuñ mātāro ani moje  
āstrieak sūbār pirāi asā.

19 Ani Bodvān zāb  
diun sāngleñ: āuñ Dēvā  
mukār rāuntso Gābriel;  
ani (Dēvān) mukā dhāḍ-  
lāñ tuje gāḍe ulounk  
ani yeñ tukā pārgāḥ  
kārunk.

20 Ani pole: monas-  
toloī, ani ulounk tāpk  
asčīnāñ, yeo vāstu za-  
tāt monāśār; āveñ tu-  
kā sangulleo vāstu, jeo  
gadun yeteleo fuvoteā  
veļār, sātmandunknāi  
dekun.

21 Ani zomo Zakāriā-  
sāk rākun asullo, ani  
ajāp zātālo to igārjent  
toḍou kartā mōn.

17 And he shall go  
before him in the spirit  
and power of Elias; that  
he may turn the hearts  
of the fathers unto the  
children, and the incre-  
dulous to the wisdom of  
the just, to prepare unto  
the Lord a perfect people.

18 And Zachary said to  
the Angel: Whereby shall  
I know this? for I am an  
old man, and my wife is  
advanced in years.

19 And the Angel an-  
swering, said to him: I  
am Gabriel who stand  
before God; and am sent  
to speak to thee, and to  
bring thee these good  
tidings.

20 And behold thou  
shalt be dumb, and shalt  
not be able to speak until  
the day wherein these  
things shall come to pass;  
because thou hast not  
believed my words, which  
shall be fulfilled in their  
time.

21 And the people were  
waiting for Zachary, and  
they wondered that he  
tarried so long in the  
temple.



21 ಆನಿ ಪಾಪ್ ಪರೊ ತಾಣೆ  
ಗಡೆ ಉರೊಪುಣ್ ತಾಣೆ ಪಾಪ್ ಲ್ಲಿ  
ಆನಿ ಪಾಪ್ (ಪೊಪ್ಪುಣ್) ಪರೊ ಪಾ  
ರೆಂ + ಪಾಪ್ ಪರೊ ಪಾಪ್ ಪರೊ  
ಪಾಪ್ ಪರೊ ಪಾಪ್ ಪರೊ ಪಾಪ್  
ಪಾಪ್ ಪರೊ ಪಾಪ್ ಪರೊ ಪಾಪ್  
ಪಾಪ್ ಪರೊ ಪಾಪ್ ಪರೊ ಪಾಪ್.

22 ಆನಿ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್.

23 ತೆ ದೀಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್.

24 ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್.

25 ಆನಿ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್.

26 ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್.

27 ಆನಿ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್  
ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್ ಪಾಪ್.

22 Ani bair sarn tāce  
gāde ulounk tāk nā-  
talli ani takā (zomeāk)  
kājit zālē ki sāserdotik  
igārjeut yēk diēt podup-  
li mōp. Ani to lokāk  
gurtāniñ ulāitālo ani  
mono rāulo.

23 Ani apleā šāstrā-  
ceñ kām zālē uprānt  
gārā gelo.

24 Te dis zālē up-  
rānt Elizabet, tači šā-  
stri, gārbest zāli, ani  
pānts moine liptāli san-  
gun:

25 Dēvān moje thāiñ  
yeñ kelān, jeañ disāniñ  
tapeñ makā pojeili mā-  
nā bitār moje voilo  
ākmān kādunk.

26 Ani sāveā moineā  
Dēvān Gūbriel molleā  
Bodveāk dhādlo Gali-  
leāceñ Nazaret molleā  
šerānt, Dāvidācea gā-  
rāpeāceā,

27 Zoze molleā dād-  
leā kāde kuzār zālle an-  
kuāri lāgiñ; ani anku-  
aričeñ nāuñ Māri.

28 Ani Bodveāntiēcā-  
de votsun sanglē: Na-  
mūn, kurpen bhorielo,

22 And when he came-  
out he could not speak to  
them, and they understood  
that he had seen a vision  
in the temple. And he  
made signs to them, and  
remained dumb.

23 And it came to pass,  
after the days of his office  
were accomplished, he  
departed to his own house.

24 And after those days  
Elisabeth, his wife, con-  
ceived, and hid herself  
five months, saying:

25 Thus hath the Lord  
dealt with me in the days  
wherein He hath had re-  
gard to take away my  
reproach among men.

26 And in the sixth  
month, the Angel Gabriel  
was sent from God into a  
city of Galilee, called  
Nazareth,

27 To a virgin espoused  
to a man whose name was  
Joseph, of the house of  
David; and the virgin's  
name was Mary.

28 And the Angel being  
come in, said unto her:  
Hail, full of grace, the

ಪಾದಕೃಷ್ಣಂ ಚ ಸದಾ; ಅಸ್ತಿಯೋಂ ದಿತರಂ  
ತುಂ ಸದೇವಂ.

29. 4 ಜ್ಯೂನ್, 1955 ರಂದು  
ಪಾಸ್‌ಪೋರ್ಟ್‌ ಫೈನಲಿ; ಆನಿ ಹೆಂಪ್‌ಲಿ  
ಇವರಿಗೆ ಸಿಟಿಜನ್‌ಶಿಪ್‌ ದೊರಕಿತು.

80 ಅನಿ ಬೆಂಜಿನ್‌ನಲ್ಲಿ ಕೆಲವು ಸಾಂ  
ಗ್ರಹಿಕೆ: ಭೂಮಿಗೋಳ, ಮರಿಯೆ, ಹುಳು  
ಬೆಳೆಗಳು ಮುಂತಾದ ಕುರಿತು ಮೆಚ್ಚು  
ವೆಗಳು.

81 ಪೊಳೆ: ಗರ್ವಿಸ್ತು, ಹೆಣ್ಣಿನ, ಅನು ಎಂಬ ಋಗ್ವೇದ ಪೂರ್ವಪದ್ಯವು ಇರುವುದು, ಅನು ಇವಳು ಹೆಣ್ಣು ಹೊಳೆಯು ಎಂಬುದು ಹೊಳೆಯುವುದು.

೩೩ ಒ ವೋಡ್ ಹಾಳುಡ್ ವೊ  
ತಾಳುತೊವೊ, ಅನಿ ತಾಳಾ ಛಿ  
ವೋಡ್ ದೇವಾತೊ ಪುತರ್ ದೊಗ್ ದೊ  
ಸ್ತರಿ, ಅನಿ ದೇವು ತಾಳಾ ದಿವೊಲೊ  
ತಾಳಾ ದೊಲ್ಲೊ ದೊ ದೊದೊದೊ  
ಸುಯೊತೊ ಅನಿ ತೊ ದೊದೊದೊ  
ಗದೊದೊತೊ ಸದೊದೊದೊ ದೊದೊ  
ದೊ, ತೊದೊದೊ.

இது அந் தரத்தி லுள்ளிருந்து  
அந் தரத்தி லுள்ளிருந்து.

84 ತೊಟ್ಟಾಳು ಮುರಿಯೋದಕ್ಕೆ ಬೇಕು  
 ಬಟ್ಟಾಳು ಸಾಕಷ್ಟು : ಹಲವು ಕಾಲದಿಂದ  
 ಏಯೋದಕ್ಕೆ ಈ ಬಟ್ಟಾಳು ಬೇಕು ಬಟ್ಟಾಳು  
 ಉಳಿದು ಬಾಕಿ ಬಟ್ಟಾಳು ಬೇಕು ಬಟ್ಟಾಳು.

85 ಆನಿ ಟಿಪ್ಪಣ್ಣಾನ್ ಕೊಂಕ್ ನಿ  
ಖಾಲ್ ಸಾಂಗ್ಲೆಂ; ಸಿ ರಿತ್ ಸಾಂಗ್ಲೆಂ ತು

Somî Dêu tuje tîhîk  
aaş; âstreâş bitâr tuî  
gâdenî.

29 Ti āikun, tea sang-  
geā pasun bhiyeli; ani  
Ġintāli kasalo namae-  
kār mōn.

30 Ani Bodveān tikā  
sangleā: Bhiyenskā,  
Māriye, tukā Dēvā mu-  
kār kurpā melleā de-  
kua.

31 Poļe: gārbest zāteli, ani yekā burgeāk porsut zāteli, ani takā Jezu mōp nāuñ dōvorteli.

32 Uo vōd zāun vortautolo, ani takā bhov vōd Dēvātsa put mōp montele, ani Dēu takā ditolo tačā mālgađa. Dāvidāčē siēsan ani to Jakobāčē gārāneant sūdāfikāl rāzvotkāl kārto.

33 Ani tače rāzvoṭkē-  
vek sarot assonāñ.

34. Tovoļ Mārien Bod-  
vešuk sangleņ: Yeņ kă-  
seņ zāviet? Kitešuk mo-  
leār āuņ dādlešuk vo-  
kanēn.

35 Ani Bodveān zāb  
diu sanglēn: Spiritu

Lord is with thee: bless-  
ed art thou among  
women.

29 Who having heard, was troubled at his saying, and thought within herself what manner of salutation this should be.

30 And the Angel said to her: Fear not, Mary, for thou hast found grace with God.

31 Behold thou shalt  
conceive in thy womb, and  
shalt bring forth a son;  
and thou shalt call his  
name Jesus.

32 He shall be great, and shall be called the Son of the most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever.

33 And of his kingdom  
there shall be no end.

34 And Mary said to the Angel: How shall this be done? because I know not man.

35 And the Angel  
answering, said to her:

ಜೆಂ ಪುಲಂಪೊಲೊ ಆನಿ ಪೊ ಪೊ  
ಪೊ (ದೇವಾಲೊ) ಪೊವ್ವಿ ತುಕಾ ಸಾಂ  
ಪಾಲ್ವೊ, ಆನಿ ತಾ ಪಾಸುನ್ ತುಕಾ  
ವಿವರ್ ಗರ್ವ ಸಂಪಾಪೊಲೊ ಪೊ  
ಗೊಂಪೊ, ತಾಕಾ ದೇವಾಲೊ ಪೊ  
ಪೊ ಪೊವ್ವೊ.

35 ಆನಿ ಪೊ: ಎರಿಪಾಪೊ.  
ತುಕಾ ಪುಲಂಪೊ ಪೊವ್ವೊ, ಅಪ್ಪೊ  
ಪುಲಂಪೊ ಪೊವ್ವೊ ಗರ್ವ ಸಂ  
ಪಾಪೊ, ಸ ಪೊವ್ವೊ ಪೊವ್ವೊ;

37 ಕಿತ್ಯಾ ಪೊವ್ವೊ ದೇವಾಲೊ  
ಪೊವ್ವೊ ಪುಲಂಪೊ ಪೊವ್ವೊ.

38 ಆನಿ ಪುಲಂಪೊ ಸಾಂಗೊ:  
ಪೊ, ಆನಿ ದೇವಾಲೊ ಪೊವ್ವೊ;  
ತುಕಾ ಪೊ ಪುಲಂಪೊ ಪುಲಂಪೊ ಪೊ  
ಪುಲಂಪೊ ಪುಲಂಪೊ. ಆನಿ ತೆನಿ ಪೊ  
ಪುಲಂಪೊ ಪೊವ್ವೊ ಗೊಂಪೊ.

39 ಆನಿ ಪುಲಂಪೊ ಪುಲಂಪೊ  
ಪುಲಂಪೊ ಪುಲಂಪೊ ಪುಲಂಪೊ  
ಪುಲಂಪೊ ಪುಲಂಪೊ ಗೊಂಪೊ  
ಪುಲಂಪೊ ಪುಲಂಪೊ.

40 ಆನಿ ಪುಲಂಪೊ ಪುಲಂಪೊ  
ಪುಲಂಪೊ ಪುಲಂಪೊ, ಎರಿಪಾಪೊ  
ಪುಲಂಪೊ ಪುಲಂಪೊ.

41 ಆನಿ ಎರಿಪಾಪೊ ಪುಲಂಪೊ  
ಪೊ ಪುಲಂಪೊ ಪುಲಂಪೊ, ಪು  
ಪುಲಂಪೊ ತೆನಿ ಪುಲಂಪೊ ಪುಲಂಪೊ  
ಪುಲಂಪೊ, ಆನಿ ಎರಿಪಾಪೊ ಪುಲಂಪೊ  
ಪುಲಂಪೊ ಪುಲಂಪೊ.

Sântu tujer deuntolo  
ani bhou vođăi (Děvā-  
ši) podvi tukā sambāl-  
teli, ani teā pasun tuje  
bitār gārb sambautolo  
bhāgevont, takā Dēvā-  
tso put mōn montele.

36 Ani pole: Elizā-  
bet, tuji māusi boiņ.  
aple mātāre pirāyer  
gārb sambauļeā sū moi-  
neā thāun;

37 Kiteāk moļeār Dē-  
vāk kāiņs utar augād  
nāi.

38 Ani Māriyen sang-  
leā: pole; sūn Dēvāši  
tsākār; moje thāiņ tu-  
jeān utraņ pārmane zā-  
un. Ani tiče lāgsilo  
Bodro gelo.

39 Ani Māri utun  
teān disāniņ pārvtān-  
lēā gāvānt ausārān ge-  
li, Judeācēā šerānt.

40 Ani Zakāriāsūlēā  
gūrānt rigon Elizābetik  
mān kelo.

41 Ani Elizābet Mā-  
ristso namaskār āikun,  
burgeān tiče kusint ulās  
bhoglo, ani Elizābet  
Spiritā Santān bhorli;

The Holy Ghost shall  
come upon thee, and the  
power of the Most High  
shall overshadow thee.  
And therefore also the  
Holy which shall be born  
of thee shall be called the  
Son of God.

36 And behold thy  
cousin Elizabeth, she also  
hath conceived a son in  
her old age: and this is  
the sixth month with her,  
that is called barren;

37 Because no word  
shall be impossible with  
God.

38 And Mary said:  
Behold the handmaid of  
the Lord, be it done to  
me according to thy word.  
And the Angel departed  
from her.

39 And Mary rising up  
in those days, went into  
the hill country with haste  
into a city of Juda.

40 And she entered into  
the house of Zachary,  
and saluted Elizabeth.

41 And it came to pass,  
that when Elizabeth heard  
the salutation of Mary,  
the infant leaped in her  
womb. And Elisabeth was  
filled with the Holy Ghost:

42 ಅನಿ ಬೋಬ್ ಮಾರ್ಸಾ ಸಾಂ  
ಗ್ಲೊ: ಅಸ್ತೀಯಾಂ ಬಿಶ್ವಾ ತುಂ ಸದೆ  
ಬಾಂ, ಅನಿ ಸದೆಬಾಂ ಭೂಕ್ ತುಂ  
ಕುಸಿಡೆಂ ಜೆಜು.

43 ಅನಿ ಕಾಸಿ ಮೋಜಾ ದೇವಾಂ  
ಮಾಕ್ ಮೇಡೆ ಕಡೆ ಯೆಬಾಂ?

44 ಕಿಟಾಕ್ ಮೋಲ್, ಪೋ,  
ತುಂನಿ ತಾಳೆಂ ಮೋಜಾ ಕಾಸಾಂ  
ಪುರೋಸ್, ಬುರ್ಗಾನ್ ಮೇಡೆ ತು  
ಸಾಂ ಉರಾನ್ ಭೋಗ್ತಾ.

45 ಅನಿ ಭಾಗೆಭಾಂ ತುಂ, ಸ  
ಕ್ತಾಂವೆ ರ್ಪಾ ಸಾದ್ವಿತ್; ಕಿಟಾಕ್  
ಮೋಜಾ ಮೊಮಿಯಾನ್ ಕುಸಾ  
ಸಾಂಗ್ ಲ್ಲೆಂ, ತೆಂ ತುಂ ಭೂಂ ಗಮಾನ್  
ಯೆತಲೆಂ.

46 ಅನಿ ಮಾರಿಯೆನ್ ಸಾಂಗ್ತೊ:  
ಮೊಮಿ ಅಶ್ವಿ ದೇವಾನ್ ಭೋಗ್ತಾ:

47 ಅನಿ ಮೇಸೆಂ ಮೇಸ್ ಸಂ  
ಮೋಸ್ ಪಾಲುಲೆಂ, ದೇವಾ, ಮೋಜಾ  
ಸಾದ್ವಿತ್ಯಾ ರ್ಪಾ, ಭೂಂ.

48 ಕಿಟಾಕ್ ಮೋಲ್ ಅಶ್ವಿ  
ತಾಳೆನ್ ಕಿಟಾಕ್ ಪಾಸೆಂ  
ಭೂಕ್ತಾ: ಕಿಟಾಕ್ ಮೋಲ್,  
ಪೋ, ಯಾ ಮುಸಾನ್ ಸಕಾ  
ಸಿಕ್ತಾ ಮಾರಾ ಭೋಗ್ತೆಲೊ.

49 ಕಿಟಾಕ್ ಮೋಲ್ ಸರ್  
ವು ಪದವಾರಾನ್ ಮೇಡೆ ಭೂಂ ಭೋಗ್ತಾ  
ವಸ್ತು ಕಿಟಾಕ್, ಅನಿ ತಾಣೆಂ ಪಾಲುಂ  
ಭಾಗೆಭಾಂ.

42 Anibôbmârsang-  
leñ: âstreân bitâr tuñ  
sâdeuñ, ani sâdeuñ fôl  
tuje kusiçêñ Jezu.

43 Anikâsi mojea Dê-  
vâñi mâi moje kâde  
yeunçi?

44 Kiteâk moleâr, po-  
le, tuzo tâlo mojeâ kâ-  
nânt podon, bargeân  
mojekusint ulâsbhoglâ.

45 Ani bhâgeront tuñ  
sâtnandylleâ pasvot;  
kiteâk moleâr Somiân  
tukâsangulleñ, tefttuje  
thâñ gâdun yeteleñ.

46 Ani Mâriyen sang-  
leñ: Mozo âtmo Dêvâk  
vornitâ:

47 Ani mojeñ môn sa-  
ntôs pâuleñ, Dêvâ, mo-  
jea Sodvopdarâ, thâñ.

48 Kiteâk moleâr, aple  
tsâkârniçi kirkolâi tâ-  
neñ poleleâ: kiteak mo-  
leâr, pole, yea mukâr  
sâkâd sosti makâ vornit-  
eleo.

49 Kiteâk moleâr sâr-  
vu podvedârân moje  
thâñ vâd vâstu keleât,  
ani taçêñ nâuñ bhâge-  
vont.

42 And she cried out  
with a loud voice, and  
said: Blessed art thou a-  
mong women, and blessed  
is the fruit of thy womb.

43 And whence is this to  
me, that the mother of my  
Lord should come to me?

44 For, behold, as soon  
as the voice of thy salu-  
tation sounded in my ears,  
the infant in my womb  
leaped for joy.

45 And blessed art thou  
that hast believed, be-  
cause those things shall  
be accomplished that  
were spoken to thee by  
the Lord.

46 And Mary said: My  
soul doth magnify the  
Lord:

47 And my spirit hath  
rejoiced in God my  
Saviour.

48 Because He hath re-  
garded the humility of  
His handmaid: for, be-  
hold, from henceforth all  
generations shall call me  
blessed.

49 Because He that is  
mighty hath done great  
things to me: and Holy  
is His name.

50 ಅನಿ ತಾಚಿ ಕಾಕುಲಿ  
ತಾಕಾ ಭಿಯೇತೇಕಾಂಚೆಂ ಸೊಡ್ತೆಂ ಆ  
ವಾಣಾಸ್ತಾನಾಂ ಮಲ್ತಾ.

51 ಆಪ್ಲ್ಯಾ ಹಾತಾಚೆಂ ಬೊಲ್  
ಪಾವ್ತೆಂ: ಆಪ್ಲ್ಯಾ ಬೊಣಾಂತ್ ಗ  
ರ್ವ್ ಆರ್ತಲ್ಯಾಂಕ್ ಫೊಡ್ತೆ.

52 ಫೊದ್ದೆವಾಕ್ ಪಾಸ್ತಾಂಕ್ ತಾಂ  
ಚ್ಯಾ ಸಾಧಾಸಣಾಕ್ ಧಾಲ್ತಾಕ್ ಪಾವ್  
ಗಾಳಿ ಅನಿ ಸೊಡ್ತಾಂಕ್ ಮಣ್ ದಿಲೊ.

53 ಭುಕಲ್ಯಾಂಕ್ ಬೊರೆಪಣಾ  
ಕ್ ಫೊರ್ವಾಕ್, ಅನಿ ಗ್ರೆಸ್ತಾಂಕ್  
ಪಾಳಿ ಸೊಡ್ತಾಕ್.

54 ಇಸ್ರಾಯೆಲಾಕ್ ಆಪ್ಲ್ಯಾ ಪಾ  
ವ್ತಾಕ್ ಕಾಣ್ಲೆಂ, ತಾಚಿ ಕಾಕುಲಿ  
ಕರ್ತೆ.

55 ಪಾಪಿ ತೊ ಆಮ್ಚೆಂ ಪಾ  
ಪಾಂಚ್ಯಾಂ, ಆಮ್ಚೆವಾಡಾಂ ಅನಿ ಪಾಪಿ  
ಮಂತಿ ಕೆಲಿ ಉಳ್ಳೆಲೊ ಸಮಾಂಚೆ  
ಪಾಪಿ.

56 ಅನಿ ಮರಿ ತಿಚೆ ಸಾಂಗಾತಾ  
ಸುಮಾರ್ ತಿಚ್ಲೆ ವ್ಯಾಪ್ತಿ ರಾಡ್ತಾಕ್,  
ಆಮ್ಚೆ ಗಾಂವ್ ಜಾಲಿ ಆಲಿ.

57 ಅನಿ ಫೊರ್ವಾಕ್ ಜಾಣಂವೊ  
ದೀವ್ ಪಾಡ್ಲೆಕ್, ಎರಿಜಾಕಾಕ್ ಎಣಾ  
ಬಾಗ್ಯಾಕ್ ಫೊರ್ವಾಕ್ ಪಾಲಿ.

58 ಅನಿ ತಿಚ್ಯಾಂ ಸಾಕಾಂಚ್ಯಾಂ  
ಅನಿ ಸ್ವಾಂಚ್ಯಾಂ ಆಸ್ತಾಂಕ್ ಕೆಲೆವಾಕ್

50 Ani tači kākult  
takā bhiyeteleānōcāñ  
sostink khaḷanāstāññ  
meltā.

51 Aplea hātācheñ bōl  
dākāileñ: apleā monānt  
gārvy kārteleānk bhos-  
mile.

52 Podvedār māsāñk  
tančē sāsānār thāun  
kādgālo, ani nepteānk  
mān dilo.

53 Bhukelleānk bore-  
poñāu bhorleāt, ani gre-  
stānk khālī sodleāt.

54 Izrāyelāk aplea  
tsākrāk kāngelā, tāči  
kākult kārñ.

55 Zātso to amčēñ  
bāpānūcēñ, Abrāhāmāñ  
ani tače sāntāti kāde  
ulāilo sadāñkālāk.

56 Ani Māri tiče san-  
gātā sumār tin moine  
rāvon, apleā gārā pāñi  
āli.

57 Aniporsutzāuntso  
vél pāvon, Elizābet ye-  
kā burgeāk persut zāli.

58 Ani tičēñ sezāre-  
āniñ ani seireāniñ āi-

50 And His mercy is  
from generation to gene-  
rations, to them that fear  
Him.

51 He hath chewed  
might in His arm: He  
hath scattered the proud  
in the conceit of their  
heart.

52 He hath put down  
the mighty from their  
seat, and hath exalted  
the humble.

53 He hath filled the  
hungry with good things:  
and the rich He hath  
sent empty away.

54 He hath received  
Israel His servant, being  
mindful of His mercy.

55 As He spoke to our  
fathers, to Abraham and  
to his seed for ever.

56 And Mary abode  
with her about three  
months: and she returned  
to her own house.

57 Now Elisabeth's  
full time of being deliver-  
ed was come, and she  
brought forth a son.

58 And her neighbours  
and kinsfolks heard that

34 ಪಾಪುಲೆ ಕೆವ್ವು ಮೊನ್, ತಾ  
ಪೂರಾನ್ ದಿವಾಲಿಂ.

59 ಪುನಿ ಅಪ್ಪಾ ದಿಸಾ ಬು  
ಗ್ಗಾನ್ ಸರ್ವಮ್ಪಾನ್ ಕರುಂ  
ಕೆ ಯೆಳುನ್, ತಾಕಾ ಬಾಪಾನ್  
ಪಾಪುಂ ಪಾಪಾಂರಬ್ ಮೊನ್ ಮೊ  
ಪೂರಾಂ.

60 ಆನಿ ತಾನ್ ಅಪ್ಪಾನ್ ಪಾಪಾನ್  
ದಿವಾನ್ ಸಾಂಗ್ಲೆಂ ಪಾಪಾ, ಬಗಾನ್  
ತಾಕಾ ಬಾಪಾಂ ಮೊನ್ ಪಾಪುಂ  
ಮೊಪೂರಿವ್ವಾ.

61 ಆನಿ ಸಾಂಗ್ಲಾಲೆ ತಿನ್ ಕಡೆ  
ತ ಪಾಪಾ ಸ್ವಾಪಾಂ ದಿವಾನ್ ಕೊಪಾನ್  
ತವರೆಂ ಪಾಪುಂ ಪಾಂ ಮೊನ್.

62 ಆನಿ ತಾನ್ ಪಾಪಾ ಕಡೆ  
ಸುರ್ವಾಂ ದಿವಾನ್, ಕವರೆಂ  
ಪಾಪುಂ ಪಾಪಾ ಮೊಪೂರಿವ್ವಾ ಮೊನ್  
ಬುನ್ ಆಸಾ.

63 ಆನಿ ತಾನ್ ಯೆ ಪೂರ  
ವರ್ವಾನ್, ದಿವಾನ್ ಸಾಂಗ್ಲಾನ್:  
ತಾನ್ ಪಾಪುಂ ಬಾಪಾಂ ಮೊನ್.  
ಆನಿ ಸರ್ವ್ ಆಪಾನ್ ಪಾಪಿ.

64 ತಾನ್ ಪಾಪಾ ತಾನ್ ಕೊಪಾ  
ನ್ ಆನಿ ತಾನ್ ಪಾಪಾ ಸುಳ್ಳಿ ಆನಿ  
ದಿವಾನ್ ಪೂರ್ವಾಂ ಪಾಪಾನ್  
ಪಾಪಿ.

65 ಆನಿ ಪುಂ ದಿವಾನ್ ಸರ್ವಾ  
ಸ್ತಾಂ ಪಾಪಾನ್ ಸರ್ವಾಂ, ಆನಿ  
ಸರ್ವಾ ಬಾಪಾಂ ಪರ್ವಾನ್

kun ki Dēvān tiñi kũ-  
kult kaljā mōp, tikā po-  
rāñ ditaliñ.

59 Anī aṭvea diśā bur-  
goāk sirkumsizār kã-  
runk yeun, takā bāpā-  
ñēñ nāññ Zākāriās mōp  
dovortāliñ.

60 Anī tañē āvoñ zāb  
diun sanglēñ: nakā,  
bāgār takā Juāññ mōp  
nāññ dovorizāi.

61 Anī sangtālē tiñē  
kādē ki tujēñ seireññ  
bitār koqāki tāsālēñ  
nāññ nāñ mōp.

62 Anī tañēñ bāpā kã-  
de gurtāññ vitsārtālē  
kāsālēñ nāññ takā do-  
vorizāi mōp khuñi asā.

63 Anī tapēñ yēk foli  
māgan borāilēñ sāng-  
un: tañēñ nāññ Juāññ  
mōp. Anī sākāñ nāp  
zālē.

64 Teāts farā tañēñ  
tōpñ anī tañi jib aṭli  
anī Dēvāk vorṇoun ul-  
lonk laglō.

65 Anī lhen diślēñ  
sāmestāñ tañēñ se-  
zāreñk anī sāglēñ Ju-

the Lord hath shewed  
His great mercy towards  
her, and they congrate-  
lated with her.

59 And it came to pass  
that on the eighth day  
they came to circumcise  
the child, and they called  
him by his father's name  
Zachary.

60 And his mother  
answering, said: Not so,  
but he shall be called  
John.

61 And they said to  
her: There is none of  
thy kindred that is called  
by this name.

62 And they made  
signs to his father, how  
he would have him called.

63 And demanding a  
writing-table, he wrote,  
saying: John is his name.  
And they all wondered.

64 And immediately  
his mouth was opened,  
and his tongue loosed,  
and he spoke, blessing  
God.

65 And fear came upon  
all their neighbours; and  
all these things were

ಪರ ಯೆಸು ವಸ್ತು ಪರ್ಗಟ್ ಜಾಲೊ:

66 ಆನಿ ಪೊರೊಣ್ ಟುಕತಾ  
ರೊ, ತೊ ಪಪ್ಲೊ ದೊಣಾ ಬಿಪರ  
ಸಾಂಪಾವ್ತು ರೊ ಸಾಂಗುನ್: ಓ  
ಬುರ್ಗೊ ಕೊಣ್ ಪುಜೆ? ಕಿತ್ಯಾಕ್  
ಮೊಳ್ಯಾರ್ ದೇವು ತಾಣ್ ಸಾಂಗಾತಾ  
ಅಮುರೊ.

67 ಆನಿ ಪಾತಾಂಪಸ್, ತಾಣೊ  
ಪಪ್ಲೊ ಪುರಿತಾ ಸಾಂಪಾನ್ ಫೊ  
ರೊ ಆನಿ ಮುಕಾರ್ ಗವ್ಳೊ  
ವಸ್ತು ಸಾಂಗ್ ಫೊ ಸಾಂಗುನ್:

68 ಪಪ್ಲೊಯಾಣೊ ದೇವು ಸ  
ದೇವು, ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ತೊ  
ಬಿಜ್ಜೊ, ಆನಿ ತಾಣೊ ಸೊಪ್ಪೊಣ್  
ಕಿತ್ಯಾ ಆನ್ ಪರ್ಜೊ.

69 ಆನಿ ತಾಣೊ ಅಮ್ಕಾಂ ಎಕಾ  
ಪುಜ್ಜೆವಾರ್ ಸೊಪ್ಪೊಣ್ವಾರಾಕ್ ದಿ  
ತಾ, ಪಾವಿಪಾ ಅಪ್ಪೊ ಪಪ್ಲೊಯ್  
ಗರಾಂತ್.

70 ಪುಣೊ ತೊ ಉಪ್ಪೊಣ್ ಫೊಗ್  
ಪೊತಾಂ ಪುಜ್ಜೆವಾರ್ ಪಾವಿಪಾ, ತೊ  
ಗವ್ಳೊ ಕಾರಾಂತ್ ಅಮ್ ಫೊ.

71 ಅಮ್ಕಾಂ ಅಮ್ಕಾಂ ಮುಪ್ಪಾ  
ಸಾಂಪ್ಲೆ ಆನಿ ಅಮ್ಕಾಂ ದೊಪೊಣ್ ಕಿ  
ತ್ಯಾಂಪ್ಲೆ ಸೊಪ್ಪೊಯ್:

deācēaṇ pārvātānōer  
yeo vāstu pārgāṭ zāleo:

66 Ani zokōṇ aikatā-  
lo, teṇ apleā monā bi-  
tār sambāltālo sangun:  
uo burgo kōṇ zāit? ki-  
teāk moļear Dēu tače  
sangātā asullo.

67 Ani Zakāriās, tātso  
bāpui, Spiritā Santān  
bhōrlo, ani mukār gad-  
leo vāstu sāngleo, sān-  
gun:

68 Izrāelātso Dēu sā-  
deuṇ, kiteāk moļear to  
beṭlā, ani tāneṇ soḍvon  
kelea aple pārječi.

69 Ani tāneṇ amkāṇ  
yekā podvedār soḍvon-  
dārāk dilā, Dāvidā a-  
pleā tsākrācēa gārānt,

70 Zātso to ulāilo  
bhāgevontaṇ prophe-  
tāṇ vorviṇ, je gelleā  
kālūt asalle.

71 Amkāṇ amčēāṇ  
dusmānāntle ani amtso  
moser kārteleāntle so-  
ḍāiteāt:

noised abroad over all  
the hill-country of Judea:

66 And all they that  
had heard them laid them  
up in their heart, saying:  
What an one, think ye,  
shall this child be? For  
the hand of the Lord was  
with him.

67 And Zachary his  
father was filled with the  
Holy Ghost: and he pro-  
phesied saying:

68 Blessed be the Lord  
God of Israel: because  
He hath visited and  
wrought the redemption  
of His people:

69 And hath raised up  
an horn of salvation to  
us, in the house of David  
His servant.

70 As He spoke by the  
mouth of His holy pro-  
phets, who are from the  
beginning.

71 Salvation from our  
enemies, and from the  
hand of all that hate us:

<sup>1)</sup> Latin bibles: "soḍropiōṇ" Sing. mupōṇ: "podvedār soḍvon".—According to the Latin: "horn of salvation", i.e. "powerful salvation".

72 (ತಾನೆ ಸೊದ್ವಂದ್ಯಾ ರಾಕ್ ದಿಲ್) ಅಮ್ಚೆಂ ದಾಪಾಂಚೆ ಕಾಕುಳ್ ಕರುಂಕ್ ಆನಿ (ತಾನೆ ಕಡೆ ಕೆಲ್ಲ್ಯಾ) ಕರಾಂಚೊ ಉಗ್ಡಾಸ್ ಕರುಂಕ್.

73 ಪರ್ಮಾನ್ತಾಚೊ (ಉಗ್ಡಾಸ್ ಕರುಂಕ್) ಜೆಂ ತಾನೆಂ ಅಮ್ಚೆ ದಾಪಾಂ ಅಮ್ಚೆ ಪಾಪಾಂ ಕಡೆ ಕೆಲೆಂ (ಮೊಳ್ವೆಂ) ತಿ ತೊ ಅಮ್ಚೆಂ (ತಿತ್ಲಿ ಕುರ್ಪಾ) ದಿತೊಲೊ ಮೊನ್,

74 ಆನಿ ತಿ ಆಮಿಂ ಅಮ್ಚೆ ದಾಪಾಂಚೆ ಸೊದ್ವಂದ್ಯಾಚೆ, ತೊ ನಾಸ್ತಾಂ ತಾಚೆ ಪಾತ್ಕೆ, ಕರುಂ,

75 ಭಾಗೆವೊಂಚೊ ಉಗ್ಡಾಸ್ ಆನಿ ಸಿತಿನ್ ತಾಚೆ ಮುಕಾರ್ ಅಮ್ಚೆ ಸ ಮುಕ್ತಾಂ ಆನಿ ಯೆಚೊಂ ದಿಸಾಸಿಂ.

76 ಆನಿ ತುಕಾ, ಬುರ್ಗೆಸ್, ಫೊ ಭೂಸ್ ಪೆದ್ವಾಂಚೊ ಪ್ಲೊರೆತೆ ಮೊನ್ ನಾಲುಂ ಪಾಲೊಂ, ತಿತ್ಲಾಕ್ ಮೊಳ್ವಾಕ್ ಪೆದ್ವಾ ಮುಕಾರ್ ದಿತೊಲೊ ಪಾಕ್ ತಯಾರ್ ಕರುಂಕ್.

77 ಸೊದ್ವಂದ್ಯಾಚೊ ಉಗ್ಡಾಸ್ ಆನಿ ಕೊಳುಂಕ್ ತಾಚೆ ಪರ್ಜೆಕ್ ತಾತ್ಯಾಂಚೊ ಬೊಗ್ಡಾಣೆಂ ಮುಂಟಾಂ:

78 (ಯೆಂ ಬೊಗ್ಡಾಣೆಂ ಮುಕ್ತಾಂ) ಅಮ್ಚೆ ದೇವಾಚೆ ಕಾಕುಳ್ವಾಕ್, ತೆ ಕಾಕುಳ್ವಾಕ್ ಉಂಟೆ ಫಾಲುನ್ ಉಡೆ ಉಂಟೊ ಸುಮಾರ್ ಅಮ್ಚೆಂ ಬೆಲ್ಯಾ.

72 (Tāneṣṭi Soḍvondā-rāle dilā) amčēñ bā-pānči kākult kārunk ani (tanče kādje kelleā) kārārātsə ugḍās kārunk.

73 Pārmāntso (ugḍās kārunk) jeñ tāneṣṭi am-čēñ bāpā Abrahāmā kā-ḍe keleñ (moṇčēñ) ki to amkāñ (titli karpā) di-tolo mōp,

74 Aseñ ki amiñ am-čēñ dasmānāntle soḍāi-tāts, bheñ nastanañ tači tsākri kārūñ,

75 Bhāgevonṭpoṅān ani nītin tače mukār amče sāmestañ jīyie-čēñ disāniñ.

76 Ani tukā, burgeā, bhou vōḍ Dēvātso pro-phet mōp nāuñ zate-leñ, kiteāk mōlēār Dē-vā mukār vetolei vāṭ tūyār kārunk.

77 Soḍvončiñi zāpvañ sikounk tače pārjek pātkānōčēñ bogsanēñ meļāseñ:

78 (Yeñ bogsanēñ me-ltā) amčēñ Dēvāče kākultin, je kākultin unt-tāun udeuntso suryo amkāñ betlā,

72 To perform mercy to our fathers, and to remember His holy testa-ment.

73 The oath which He swore to Abraham our father, that He would grant to us,

74 That being delivered from the hand of our ene-mies, we may serve Him without fear,

75 In holiness and justice before Him, all our days.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways.

77 To give knowledge of salvation to His people, unto the remission of their sins:

78 Through the bowels of the mercy of our God, in which the Orient, from on high, hath visited us,



೧೨ (ತುಳು ಮೂಲಾಂತರ ಬೆಂಬಲಕ್ಕಾಗಿ)  
ಮೊನ್ನೆಕಾಡ್ ಬಾಲ್ಯಾ ಕುಳಿವೆಕಾಂತಿ ಅನಿ ಸಾ  
ಲುಳಿಂತಿ ನಿಜ್ ಬಾಲ್ಯಾಂಕ್ ಉಪ್ಪಾಂತಿ  
ದಿಲುಂಕ್, ಅನಿ ಅಪ್ಪಿ ಬಾಲ್ಯಾ ಸ್ವಕಾಂತಿ  
ಯೆಚ್ಚಾ ಮೂಲಾಂತರ್ ಚೆಲೊಲುಂಕ್.

30 ಅನಿ ಒಬ್ಬರೇ ವಾಸ್ತವಿಕ  
ಅನಿ ಗಣಿ ವಾಸ್ತವಿಕ ಅತ್ಯಂತ ಕ್ಷಮ  
ಅನಿ ವಾಸ್ತವಿಕ ಅತ್ಯಂತ ಕ್ಷಮ  
ಅನಿ ವಾಸ್ತವಿಕ ಅತ್ಯಂತ ಕ್ಷಮ  
ಅನಿ ವಾಸ್ತವಿಕ ಅತ್ಯಂತ ಕ್ಷಮ  
ಅನಿ ವಾಸ್ತವಿಕ ಅತ್ಯಂತ ಕ್ಷಮ

79 (Tuñ mukār veto-  
loi) morṇācēā kālōkānt  
ani sāulēnt nīdḡlleāuk  
uzvāḡ diunk, ani amče  
pāi soukāsāyeceā mār-  
gār tsālounk.

80 Ani burgo vādālo  
ani gāt zatālo ātmeā  
tēšān ani rānānt asālo  
te apņāk Izrāelāk dā-  
kāitā monasār.

79 To enlighten them  
that sit in darkness, and  
in the shadow of death;  
to direct our feet into the  
way of peace.

30 And the child grew, and was strengthened in spirit: and was in the deserts until the day of his manifestation to Israel.

# GLEANNING AND CLEANING, HAPEPTON.

## PART I.

I premise as the foundation of this Chapter, that from the very beginning of this Grammar, I intended 1) to write a Grammar to be circulated privately only among my brethren of the Society who know Latin, other Grammars etc.; 2) to omit all niceties, although required by exactness, especially as regards spelling, in which point I did not follow the Kanarese but the Roman alphabet. Hence many things are to be found, which are not exact, if we judge of them according to the full science of Grammar. But there is a rule of common sense to judge of such works, not had in themselves, according to the intention of the author. In order to judge about other things, *e.g.*, order, style etc., consider that this Grammar has been composed within a few months. As to Gleaning, I must limit myself to the most necessary things, leaving many other things to the Dictionary, and omitting others in order not to increase too much the size of this book. As to Cleaning, I do not correct things which depend on the extraordinary circumstances, in which this book has been composed, *e.g.* order, style, exercises, foreign words etc. Some Cleaning will be left to the Dictionary, for the above reason.

**PART I. Chapt. I.** 1) The explanation of the vowels and consonants is only approximate; strictly we should distinguish four *a* (see p. 181); hence short vowels too can have the stress of the voice as "tšāq = much" (see *l.c.* and p. 231, para. 8, *d.*). 2) What I say of the Kanarese manner of writing etc. must be understood not of the Kanarese language, but of the Kanarese letters, used also for Tuḷu by the Basel Mission Press in Mangalore. This regards especially the *ç* which in Kanarese very seldom occurs and even then shows absence of a vowel; in

Tulu it occurs at every step as a sign of a half vowel. 3) Some principles laid down in this Chapter are not strictly adhered to, first on account of having changed my plan, then on account of great hurry, finally on account of the state of Konkani still quite unsettled: I myself became aware of a more correct mode only after a great part of the Grammar had been printed; many things have been omitted purposely, in order to make the matters easier. 4) According to the Mahrätti I should have written *ä* in many cases in which it has been omitted, and so other similar things. The reason is because I do not adapt Konkani to Mahrätti, which would be ridiculous, but to the common pronunciation, which pronunciation and not the Mahrätti is to be considered as the rule.—For the same reason I have written some words not as the Kanarese words of a similar root.

Page 2, *line* 10. "A short *o*" viz. closed *o*, if the accent does not fall upon *ä*. In Kanarese this closed *o* (*a*) is written *o*, viz. short *a* which has some gradations to be learnt by practice.

*Line* 8, *et seq. a fine*. These words are said only on the supposition that a kind of half vowel be pronounced at the end of every word ending in a consonant; but as this is not the case, as I say in the note, hence whenever a word is written with a pure consonant at the end, pronounce it without the half vowel, keeping this sound for *g* or *q*. As regards *g* and *q*, *omnibus consideratis*, it seems better to use only *q* for both sounds, although between them there is some difference which can be left to be learnt by practice. The reason of this is, because the things are more simple in this way, and for the Kanarese alphabet I introduced only one sign for both viz. *u*. This half vowel occurs often in the middle of words.

Page 3, *para*. 1. Add to these cerebral letters also *l*, *n*, as on p. 5, 6, and *ä*, as on p. 191. The difference between *ä* and *ê* is this: *ä* is palatal, *ê* is cerebral.

*Para*. 2. Add *b* to the letters which can be aspirated. In Kanarese only the above letters have a peculiar sign: yet

the aspirated *h* can occur also after other consonants (see p. 194). The Konkani aspiration is less strong than the English one.

Page 4, *para*. 4. *Ts* would better render the sharp *s*, expressed by the Kanarese *ś* and Mahrāṭṭi *स*. Hence *ts* and *tō* could be put aside, for the sake of simplicity also. This *ts* can be aspirated as in Kanarese and in Mahrāṭṭi; then it should be written *tsh*, as the aspirated *z* becomes *zh*.

About the hard *s* see, however, p. 105, *note* 1. This hard *s* is not so rare. The soft *z* is like *s* in *miser*y.

*Para*. 6. Also in the middle I write often *ā*. The nasal sound by itself sounds sometimes *n*, sometimes *m*; yet *ā* might express, by convention, both sounds.

Page 5. The common *a* is pronounced somewhat open, not very slowly, or very quickly. In Kanarese we have no proper sign for it. See p. 191.

Page 6. Closed *o* is as *o* in *note*, open *o* is as *o* in *not*. No need to say that *kā* differs from *ks*.

Both *u* and *v* are called nearly *u*, but they differ: *u* is nearly *u*, because it is half vowel; *v* is nearly *u*, because often it is pronounced between *v* and *u* or also like an *u*; e. g. "uzvād=uzvād".

*Para*. 1, of the note, is premature.

Page 7. *g*) "Aha" perhaps is, in its origin, not vulgar, but correct, because it comes from the Mahrāṭṭi *अहं* = I am".

2. *Ts* is expressed by *ś* which sounds also *ś*.

Chapter II. In many words the accent upon the last syllable is so slight that you cannot perceive distinctly whether it is upon the last or upon the penultimate; e. g. "gāli."

Besides the principal accent there is a secondary accent upon a preceding syllable, especially in compound words which have a secondary accent upon the last syllable of the first word.

As to the diphthongs see some completion of this rule on p. 195. Perhaps we can make it clearer and more complete by

saying that mostly the true (*i. e.* pronounced as one sound) final diphthongs formed: 1) by a as first vowel and another true vowel, and 2) by e combined with i and u, 3) by o combined with i and u, have the accent upon the first vowel (ai, ao, au, ei, eu, oi, ou, *not* ayo, ayi, auu *etc.*). The other true or apparent (as, "ia=ya" *etc.*) diphthongs have more commonly the accent upon the second vowel (as ea, eo, ie, io, iu, ua, ui, ue, uo). The combinations ae, ao, ie, *etc.* which result from the addition of the termination of the Declension to the Original, have the accent upon the last vowel (see p. 195). In Kanarese they would be written, usually, with y or v between the two vowels, thus eye, iys, avu *etc.*, and so they would not even appear as diphthongs. The most usual combinations of two vowels are these (omitting the combination of a vowel with itself): 1) ao, ai, ao, au; 2) ea, ei, eo, eu; 3) ia, ie, io, iu; 4) oa, oe, oi, ou; 5) ua, ue, ui, uo. The diphthongs in Italics have usually the accent upon the first. Compare, however, the rule of the text.

Pronounce y (or the corresponding i) *distinctly* as a consonant: hence make the pause of the voice before y: "vidya=vid-ya".

Page 8, *para.* 1. . . .not only low but also some of high castes pronounce "bā'ra" *etc.*; "rā'ja=king"; "rājā'=leave."

*Para.* 2. "sade =  $\frac{1}{2}$ " used with numerals, properly has only half accent, because the second word has the principal accent; yet it seems to differ from other compounds, because it has the secondary accent not upon the last but upon the penultimate syllable: "sade-tin =  $\frac{3}{4}$ ."

*Appendix.* Many things could be said here, if time would allow, about the change of quantity.

**PART II. Chapter I.** Page 9, *line* 13. Assemblage of dialects, viz. apparently: see p. 317. A *common* language in *potentia* at least is there; dialects almost *actu*.

Page 10, *line* 7. Characteristic, *i. e.* distinguishing; I do not mean to say that we will call this case characteristic, although it could be called so.

Page 11, *line 13, et seq.* Strictly, the pure Adjectives used as Adjectives have no proper form for the Original; yet they have it, if used as Pronouns.

Page 12, *line 17, et seq.* This rule does not hold good for all cases.

Page 12, *line 24, et seq.* This must not be taken as un-exceptional, because few Postpositions do not govern the Original, as I say in Chapter VI.

*Line 3, a fine.* What is said hereafter on p. 13, compared with p. 14, n. 3, can be considered as a general rule on this point.

Page 13, *line 12.* "In the same way", *i. e.* the same terminations of the singular; but in the Vocative usually the affix *na* or *no* must be added. Perhaps somebody might consider *na* not as affix but as an essential part of the termination of the Vocative.

*Line 20, et seq.* There are some exceptions to this rule; see Dictionary.

Page 13, *line 17, et seq.* This construction usually does not take place, if the Noun, not contracted, would have as many syllables in the oblique cases, as in the Nominative; hence no contraction in the 3rd declension. A similar contraction takes place also in Verbs; *e. g.* "utrun", instead of "utaran=having crossed".

Page 14; n. 1. In Greek, Grammarians call a contraction not only the fusion of two vowels into one, but also the omission of one vowel; hence we can call this omission simply and properly contraction.

*Note 6.* *To, ti, teā* are sometimes used really and properly as Articles. (See p. 235.)

*Line 29, et seq.* Some of these rules are premature.

*Line 8, a fine.* This must be understood only of the obsolete Postposition "anty". See p. 41, para. 3.

*Para. 2.* "anty" is still really used in Mahrāṭṭi as a Postposition (अति).

Page 16, *para.* 4. Cf. Ch. VI. and Part IV. Ch. II. Art. 8. At least two Postpositions govern the Nominative.

*Para.* 7. It should be put in the 1st Declension. Moreover some at least of such Nouns in a can have a Plural form in some cases, *e. g.* in the Dative.

Page 16, *line* 1. "krupa", see page 20, *n.* 2, its approximately right spelling.

*Para.* 8. More simply say that the Nominative is *du*. Yet in *Mahrāṭṭi* it is "dhuv".

*Para.* 9. In some rare cases the preceding Nouns are left in the Nominative.

*B.* In the following five paragraphs only Common Nouns are treated of.

Page 17, *para.* 1. Besides these two Nouns there are some others which, usually, are not of Feminine Gender.

*Add as* 5) Abstract Nouns in *sā* may follow this Declension; *e. g.* "koḍsā = bitterness", or the 4th; as also 6) the Feminine Nouns and Diminutive Nouns derived both from the Masculine by changing *o* into *i*; *e. g.* "bokḍi, goḍi, guḷi" *etc.*

Page 18, *line* 2. To "use the Original" add "or sometimes the Nominative or Dative".

*Line* 13. "Nominative *yo*". This happens especially with some Nouns in *a* used also in the Plural, and also with some other Nouns; *e. g.* "kārn, -e", "khuṣi, -e, or -še"; in the Plural "kārneo, khuṣeo". In such cases *y* is kept also in the oblique cases. Some of such Nouns can have -e, or -te in the Original.

Page 19, *line* 2. "Rāṇiāno". The suffix must be always added. This must be applied to the following Declensions too.

Page 20, *note* 2. This note is useless, if we write with Kanarese letters or also with Roman letters, but adhering strictly to the Kanarese.

Page 20, *line* 12. "sikṣa or śikṣa".

Page 21, *line* 1. *et seq.* It is better to omit the Verb "assa".

*Line* 10, *et seq.* After further inquiring it seems that

"kurād" is of the 4th Declension: kul, -a, is *u*, kuli, -e is *f*: both ways can be used.

Page 22, *para. 3*. Also Masculine or Neuter Nouns in *au* or *oū* usually are of the 2nd Declension: the spelling "āu or āū" is better than "ao or āoñ".

Page 23, *line 4, a fine*. "Kāṣṭ" is better used as Masculine.

Page 24, *para. 4*. This rule only hinted at, can be perfected by saying that all or nearly all Masculine Nouns of this Declension ending in *o* change it into *ā* or, seldom, into *ō*, in the Plural; *e.g.* "ponós = jack-fruit", "kelós = cupola (?)", "soróp = snake", "māróg = way", "koród = 100 lakhs", "fátór = stone", "pormól = smell", "hētór = bamboo-mat", "dārvoud = door-frame", "korvónt = saw", "dlongór = mountain", "rākkós = monster", "vonók = cocoanut-shell", "bikóp = bug", "dúkór = pig", "róng = colour"; all these have *ā* in the Plural. "Fód = boil", "dór = rope of plantain-tree", "sór = necklace", "kāsou = small tortoise", "fōpō = grave", "rós = juice", . . . have *ō* in the Plural. Hence instead of *ā* we cannot write *o*.

Masculine Nouns ending in *é* change it into *ē*; but I cannot say as yet, that this change of *é* into *ē* is so extended as the change of *o*. Of many Masculine Nouns having *é* in the last syllable, up to this I could not find any one against this rule.

*Line 3, a fine*. "Bāpai or pūpā", strictly "pāpā"; "bāpai" is another form.

Page 25, *line 2*. "Kāliz" strictly means "liver"; yet usually it is taken for "heart".

Page 26, *para. 2*. "Burgeānu" belongs to *para. 1*.

Page 29, *para. 1*. There are some Nouns which take *ia* not *ea*; *e.g.* "bheñ, bhiā = fear". If a Noun ends in *io* or *yo* or *uo*, euphony requires only *a* not *ea* to be added; *e.g.* "surio or suryo = sun", "sariāk = to the sun". If we write *yo* and *vo*, we might say *yea, vea etc.*

Page 32, *para. 4*. "Ākānt" does not suit well, because more commonly it is declined according to the 2nd Declension.



Page 34, *note* 3. More commonly "boip" is of the 4th Declension also in the Plural.

*Line* 3. *Viz.* this nasal sound sounds more distinctly than the nasal sound of the Plural; *e.g.* "burgeānk": exactly "burgeāñ-k", pronounced however as "burgeānk"; but ñ of such Nouns must sound distinctly a pure ñ.

Page 36, *Ex.* 1. "Guru" is used by some also for priests of the Old Testament.

Page 37, *line* 10, *a fine.* "Sākāt", some say "sākāḍ" oblique cases "sāgdā".

Page 38, *b.* Names of girls take a Neuter termination also in the Nominative, if possible; hence "Mārieñ = Mary" (girl): Māri (woman).

Page 39, *note.* Premature.

Page 41, *para.* 2. Premature.

Page 42, *para.* 4. "Lók" can be used in the Plural as in Latin *populus*.

*b):* "Mānis", used for a woman, follows the 1st Declension in the Singular, the 2nd Neuter in the Plural.

*c):* "Dāg" is often used also in the Singular.

Page 43, *line* 5. The form "bāpai" is more used in addressing.

Page 44, *line* 1. Only few consider small children as Neuter.

*Feminine:* *a)* This exception is to be limited to certain fixed cases; usually younger female relatives (not the wife by the husband), and women in much lower condition are considered as Neuter both in speaking to and about them; in other cases the Neuter Gender seldom occurs; hence the beginner will better employ the Feminine Gender.

Page 45. Add to *Feminine:* Abstract Nouns in "sāñ" are Feminine; *e.g.* "koḍsāñ = bitterness".

Page 46, *lines* 6-7, *a fine.* This difficulty can be considerably diminished so: Nouns of the 2nd Declension ending in a syllable with *ḍ* or *ḍ*, are mostly or always Masculine (see

p. 400, *note* on p. 24); Nouns of the 2nd Declension having *o* or *ë* in the Nominative Singular are mostly Neuter; *e.g.* "mòq, pòq, lèk".

Page 47. The names of male animals ending in *o*, have often, the Feminine ending in *i*.

Page 48, *line* 10, *a fine*. There are some exceptions; *e.g.* "färo=due", is not declinable; some Adjectives ending in a consonant can sometimes take the terminations *o*, *i*, *eä*. But these two exceptions are very rare.

Page 49, *lines* 1, 2. If the Adjective is predicate, it does not occur, usually, in the oblique cases.

*Line* 16. Some Adjectives ending in a consonant take *a* in the oblique cases for all Genders.

*Note* 1. Such use is not very extended.

*Lines* 13, 9, *a fine*. Yet Adjectives having a termination which is found also in Substantives, *e.g.* *i*, can be declined especially if used as Nouns; *e.g.* "gärvi=proud", "gärvesä mänšänk or gärveänk=to proud men".

Page 50, *b*): "boreo ästrie", better "boreo ästreo", as in the oblique cases too, *e* is used: still better "ästryo".

Page 51, *line* 17. "säkte" is derived from "säkäť" by dropping the vowel *a*, because often in the Adjectives too happens what has been remarked on p. 13.

§ 2. Perhaps this and the following paragraphs might have been put more properly under Art. II.

Page 52, *para.* 1. Premature. Remark however that the rule here hinted at, holds good also when there are many subordinate Adjectives. (See an example in *para.* 5, page 53.) Moreover the Adjective accompanying the Adjectival Genitive, follows, in concord, this Adjective, not the principal Noun: "bore jiničičiä vāršaň=years of good life".

*Line* 5, *a fine*. "sämeštäť" can also be Nominative Neuter; better put this example: "säktäň gārāňčë fätär=stones of all the houses". Here it appears as an oblique case. At any rate the last part of this first observation is not obligatory.

Page 53, *para.* 3. In such a case there would be a composition; hence it would be better to put a hyphen: "Dēvā-kurpa."

*Para.* 4. According to *para.* 1, p. 52, only "Somia Jezu Kristāčēn kālžāčēn fest" is right. By way of composition, we might say: "... Krista-kālžāčēn fest". People say: "Somia Jezu kālžāčēn fest".

To these subordinate Adjectives the rule of *para.* 1 is to be applied. The parallel Adjectives seem to agree directly with their Noun; *e.g.* "bangārāčīn ani rupeāčīn gārañ = houses of gold and silver".

*Para.* 5. The use of *sa* for *a*, of *a* for *sa*, seems to be not very correct theoretically; yet in some cases, *e.g.* "bāpāčē nāviñ", there is universal use which has the force of a rule; those cases must be kept.

Page 54, § III. Premature.

Page 55. *An* is the termination of the Instrumental; hence it implies the meaning "through". (See Syntax.)

*Line* 5. The example is not very suitable.

*Line* 14. In conformity with the explanation it means "you who are far, go". "Poisilo" is better.

*Line* 12, *a fine.* "Foļ" for "fruit," properly is *π.*, and *ō*, if figuratively, more commonly, is *π.*, and *ō*.

*Line* 5, *a fine.* "moŭto = very fat"; "moŭto = fat".

Page 57, *line* 4. The last sentence is to be understood in conformity with the definition of the Church.

Art. II. As only numerals have been put, another title might have been better.

*No.* 2. "doni, dogi," they are declined just as "dōn, dōg", to which you add *i*; hence "dogañ-i" *etc.*

*No.* 7. "Šāt (pronounced quickly)"; as there are two long *a*, as I said in Ch. IX. P. III., this *a* seems to be the less long one.

Page 58, *No.* 48. "tečāļis or tevečāļis"; the 2nd form is more correct.

Page 59, *No.* 100. "Šaū"; some pronounce "šeñ, šembor"; this 2nd form agrees with the Mahrātti.

Page 59, No. 160. Some say also "yekṣeṇ anī sāt".

Para. 1. The first manner of counting is vulgar.

Page 61, line 1. Some do not use the second form for irrational animals; yet this form seems to be more common.

Para. 3. Cf. 231, para. 8.

Para. 4. Strictly speaking "sāvāi" does not mean  $1\frac{1}{4}$ , but is a general particle, in Mahrāṭṭi "sāvā", meaning "having a fourth more, or more by a fourth"; hence it is the proper form to express  $1\frac{1}{4}$ ,  $2\frac{1}{4}$ ,  $3\frac{1}{4}$ , etc.; in this way "sāvāi dōn =  $2\frac{1}{4}$ ", "sāvāi tīn =  $3\frac{1}{4}$ " etc. To say  $1\frac{1}{4}$ , "yēk" is understood, and can reasonably be understood according to the above meaning. For facilitating this point, I put together these fractional or mixed numbers:

" $\frac{1}{4}$  = pān, or kālido"; " $\frac{1}{4}$  = kārḍho"; " $\frac{3}{4}$  = pāṇḍo, or mukāl"; " $1\frac{1}{4}$  = sāvāi"; " $1\frac{1}{2}$  = dēḍ"; " $1\frac{3}{4}$  = pāṇḍeṇ dōn"; " $2\frac{1}{4}$  = sāvāi dōn" (and so  $3\frac{1}{4}$ ,  $4\frac{1}{4}$ , . . .); " $2\frac{1}{2}$  = eḍeṭa or eḍeṭ"; " $2\frac{3}{4}$  = pāṇḍeṇ tīn" (in a similar way  $3\frac{1}{4}$  etc.); " $3\frac{1}{2}$  = saḍe tīn, " $4\frac{1}{2}$  = saḍe-čār" etc. For fractions lower than  $\frac{1}{4}$  see p. 244 n. 1.

Page 62, § II. Add also "čouto=fourth" as irregular; moreover from 19 upwards insert a before adding vo; e. g. "yekuṇisāvo, viśāvo, yēk-viśāvo, tiśāvo" etc.

§ IV. The distributive numbers can be used for the multiple numbers, because the distributive notion contains also a multiple notion; e. g. "čāčār rupei dōvor=put the Rupees four by four"; hence you must have either 8 or 12 etc.; but the prevailing notion is distributive, and properly it cannot be used for multiple numbers. The last mode in some contexts cannot be used exactly; e. g. having received four rupees and desiring to have four more, I cannot say: "dōn pāṭi tsāḍ dī", because this would mean 8 more (12). Instead of "dōn pāṭi tsāḍ" sometimes it would be better to repeat the number; e. g. "dōn pāṭi čār=twice four".

Page 63, § VI. Few persons use "dāḥ" (Mahrāṭṭi दा) instead of "pāṭi": Add moreover: to say "first, secondly. . .", they say "poile suāter, dusre suāter", lit. "in the first place, in

the second place". The form "poileaṅ, dusreaṅ" etc. as in Mahrāṭṭi, can be also used, yet it would rather mean: "by the first, by the second."

Page 64, line 4. "šeār": more commonly "šer"; in any case it must be pronounced quickly with the accent upon a.

Line 10. Better "kitlo-temp zāi," at the end.

Line 14. "Dedsea" is better.

Page 66, line 4. "Sāma" can also be used, e. g. "Pedru Paulāk sāma assā = Peter is equal to Paul". If the comparison is in particular, then "sāma" does not seem very suitable.

Line 3, a fine. "assā" better "zāun assā".

Page 67, line 4. "bhāgivānt": some say "bhāgevant".

Page 68, line 4. Perhaps "uttim" has the same origin as the Italian "*ottimo*" and the Latin "*optimus*". It is used also in Kanarese, Mahrāṭṭi, and Sanskrit.

These comparative and superlatives, except "tsād", might perhaps be considered as independent words, which can express also the comparative and superlative meaning of these Adjectives.

Line 18. "tikeṅ": "čikeṅ" is more common.

Add the termination -so. (See Part III, Ch. II.) In some cases by -leṅ some diminutives can be formed; e. g. "ghāṇṭleṅ = small bell".

Page 69, line 8-10. Among these modes I mention here another, viz. the doubling of the consonant, by which augmentative or superlative meaning is produced; e. g. "voḍoḍ = lately, just now"; "voḍḍoḍ = some time ago"; "moṭo = fat", "moṭṭo = very fat". I cannot say how far this last mode can be used.

Exercise: "dhāiryavont", some say "dhāiravont or dhāirivont".

"Sakh". According to Max Müller (Sanskrit Grammar for Beginners, ch. II. § 116), final aspirate letters lose their aspiration, in Sanskrit; it seems that in the niece of Sanskrit, we should follow the same rule; hence either we should write

"sukhy or suk". This remark regards other words too. Yet throughout the Grammar I did not observe strictly this point, nor is it, perhaps, to be taken into consideration.

Page 70, § 1. Better "āveñ or āueñ.

"Amāñ" is an old Original of "amiñ", e.g. "amāñ pasun vināti kār=pray for us".

Page 72, para. 1. "amore tui=out of love to you".

Para. 2. viz. if the Postpositions govern the Original; for if it governs the Dative or Nominative, then the pure Dative or Nominative is used.

Para. 4. Cf. Part IV. Chapter I.

Para. 5. "Chiefly"; this kind of Instrumental is as well used for the Nouns etc.

Page 73, line 4, a fine. "tintso": this by analogy with "titso" is right, but used by very few; instead of it, "tāntso" is used.

Page 74. In the table, before "tanče", insert:

"... pl. m. pd. sn. tantso, tanči, tančeñ."

Page 75, lines 4-6. Such derivation is not probable.

Line 10. They can be used as well also as masculine or feminine.

Page 78, para. 3. In this example "koñ" is not an Interrogative Pronoun.

Page 79, line 18. "Koñ to" is not used commonly as a Pronoun in the oblique cases; as an Adjective, it becomes "koñ-tea".

§ 6. 1. These can be called Pronouns also in Latin.

b) "quilibet=any one".

Line 8, a. f. "yeyëklo or yëkyëklo".

Page 80, line 11. "aliquis=somebody"; "nemo=nobody".

Line 18. "aliquis=somebody".

Page 82, line 19. "...seems to be out of place" viz. to Europeans, but in itself it is elegant. The exclusive meaning ("only") probably is the emphatic meaning which in some contexts takes naturally an exclusive meaning. Whatever it may be, this -te can be translated often by "only".

Page 82. § 9. *qualis . . . talis* = as . . . as, *quot . . . tot* = as many . . . as many, *quantus . . . tantus* = how great . . . as great, *qui . . . is* = who . . . he, *quicumque . . . is* = whosoever . . . he.

Page 83, *para.* 9, see Syntax Ch. II. Art. III.

Page 84, *line* 20. "rāk=keep, *i. e.* guard".

*Line* 11, *a fine*. "sārgār", better "sārg"; or if you put "sārgār", add "assā".

*Line* 7, *a fine*. "tinčīñ": more common "tančīñ".

Page 85, *line* 8. "apun", better "apunąts". "Apun" in the 2nd person usually does not sound well.

*Line* 15. "Kontso iāť": better use the Accusative.

*Line* 13, *a fine*. Some say and pronounce "dātārñ"; yet more common and more philological is "dótórñ".

*Line* 10, *a fine*. "Kāssāloi" means here "of any quality", not only *any*.

Page 86, *line* 8. Some say "Rupoi, rupia": this is more correct.

Page 87. The beginners can read observation 7, p. 118, and the last part of observation 26, p. 125, from *line* 7, *a fine*, before reading the Paradigm.

As a general rule all compound forms can be conjugated fully also in their elements, if the elementary forms are liable to conjugation; so, *e. g.*, "gelečāuñ asleāuñ", "veteāleuñ asleāuñ", *etc.*; this must be kept in view, in order to be dispensed with repeating it many times. (See p. 123, *l.* 17.)

The conjugation of the Regular Verbs can be simplified, as regards the more common tenses of the affirmative form in this way (root: 2nd Person Imperative):

- 1) -tā is the fundamental termination of the Present Indicative.
- 2) -lo (-lā) is the fundamental termination of the Past Tenses ("lolo or -yllo" in the Past Perfect).
- 3) -tālo (Present and Past joined) is the fundamental termination of the Imperfect.

- 4) -tolo is the fundamental termination of the Future, *i. e.* nearly as the Imperfect.
- 5) -so is the fundamental termination of the Imperfect Subjunctive.
- 6) -tso is the fundamental termination of the Infinitive Absolute, Gerundive and Participle.
- 7) -uā is the fundamental termination of the Subjunctive and Optative Present.
- 8) -leār is the fundamental termination of the Imperfect Conditional and Optative.
- 9) -iyet (-yet) is the fundamental termination of the Potential.
- 10) -zāi is the fundamental termination of the Necessary Mood.
- 11) -an (-in) is the fundamental termination of the Contingent Future.

1. The Participles usually have the termination of the corresponding tense, except that -tolo is also Present, and -tso is Present and Future.

2. The Compound Tenses are formed by adding "zatā or assā" to the simple form.

3. The fundamental termination moreover must be modified a little, sometimes, in the different Persons: usually the 1st and 3rd Persons Singular are equal (o or a); the 2nd ends in i (oi, ai...); the 1st Plural in ū (au...); the 2nd in -at (-eat...). Sometimes this fundamental termination is not only modified in the different Persons but also in the same Person, according to the different Genders (terminations of the Adjectives).

For the sake of simplicity the periphrastic conjugation should be eliminated from the paradigm, and explained wholly separately.

Page 88, *Perfect*. The spelling -ia, instead of ea, is understood also for the Plural.

Page 89, *l. 2 and 4.* āi, āit are more correct than ai, ait.

*Line 2.* a of an is a mean between ā and i.



Line 8, a fine. "*utinam is veniret*" = oh if he would come!" "*Deus faciat bonum*" = God bless you!" "*utinam venisset*" = oh if he would have come!"

Page 90. Imperfect. "Corresponding" etc. this is its chief not its only meaning; i is commonly inserted, not a. Sometimes the Verb *kār* must be added.

Line 6, a fine. "*sika zāleār*"; probably it must be "*sikat zāleār*" (see p. 89, l. 5 et seq.)

Line last. About -iyet cf. p. 127.

Page 91. If you add the Past Perfect etc. of "*zatā*" or "*assā*" to the Present Potential and Necessary, you would get the Past Perfect Tense etc.

Page 92, note: *Tā* is too hard; hence *ēi*, *ēñ* will do, and so in other similar cases.

Page 93, line 4, a fine. Some prefer the form "*natlo*" etc. to "*natullo*" etc.

Page 94, line 11. Better "*natullo*": I would prefer to say "*natullo, natulli*" etc. as in the Imperfect.

Line 19, et seq. Not all make this distinction.

Line last. The insertion of the euphonical vowel is to be understood also of the 2nd Person Singular and Plural.

Page 95, O. "Not commonly used"; it is not rare.

Line 6, a fine. "If you like", i. e. if you like exactness. (See § 5.)

Page 97. "*Zatā*" is irregular as the Verbs ending in a vowel, not as *kār*, etc. (See § 7.)

To "*zatā*" and "*assā*" must be applied the remarks to be made on the 1st and 2nd Future Negative, Conditional and Conditionatum Negative of *nid* (see notes on pp. 112, 113, 114).

Page 100, line 12, et seq. Some say "*zaisonāñ*" etc.

Line 19. "As explained above", i. e. on p. 94.

Page 101, D. The full conjugation of "*zatonāñ*" is this:  
Singular: 1. 2. as given; 3) *zatonāñ, zatināñ, zatenāñ*.  
Plural: 1) *zatonāñ, 2) zatināñ, 3) zatenāñ, zateonāñ, zatināñ.*

H. Better. "zāunknatullo (*two* I).

*Note* 1. This note is to be put after "assā", p. 107.

Page 102, *Note* 1. Notwithstanding this reason, now I would write "assā".

Page 104, G. "aā-ci..." the hyphen is used only to show the reader the change of sound of a.

II. "niā", better "nāiā". The full form "assanāiā" etc. occurs also.

Page 109, *line* 1. This seems to be the common form of 2nd Future; e.g. "when you will come I shall have finished".

D. The 2nd Conditional "nidlo" (ex. nidyllo) must be conjugated as the Past Perfect.

Page 110, *line* 3, "nidtoñ" is used also absolutely in the meaning of "I would sleep"; so, e.g. "igārjent vetoñ: puñ vñ nāñ—I would go to the church, but I have no time".

E. 3) "niduñ" is vulgar.

Page 111, *line* 5, a *fine*, "nidanatuleñuñ, nidanatuleñuñ". Although it seems to be right, yet such a delicate shade is not common, nor, perhaps, quite certain.

Page 112. 1st and 2nd Future. The exact form is as given there; yet very few use the full form; more commonly in the Plural 1st Person they use only the first form (nidñe-nāñ), and in 2nd Person the 3rd form (nidñinānt) or the 1st (nidñenānt). The other Persons are used, as given in the Grammar.

Page 113. C. *Imperfect*. "Nidanāñ" must be conjugated as the Present Negative Indicative.

*Past*. "Nidanatullo" must be conjugated as the Imperfect Negative Indicative. This remark holds good also for the Conditional.

Page 114, *line* 7, a *fine*. The Latin means "it was not to sleep".

2nd Conditionatum. "Nidtonāñ" must be conjugated as "zatonāñ". (See note for p. 101.)

Page 115. "Nidtonāñ" could be used only in correlative sentences (as "-tā to"); better use "nidanaye asollo".

Page 116, *para.* 2. I is much more frequently inserted than a.

*Line* 9, *a fine.* Some pronounce in such a way this *v* that it seems to be an *n*; consequently for the Verbs in *n* or *nā* no change would take place.

Page 117, *para.* 3. *b)* There may be some exception required, especially by euphony; e.g. "sik" has "sikan", "zā" has "zhān". "Sik" is one of the excepted Verbs from the "kārmapī" construction. Perhaps these two irregularities are connected; time will clear up this point.

Page 119, *line* 8. The Future in -*un* (see p. 109) seems to be simply the 2nd Future. Whereas the other forms (p. 108) can be used only in some cases. (See note for p. 109.)

*Para.* 9. "Nidtonāñ asollo" is used commonly only as 2nd Conditionatum; "nidtonāñ asollo zāin" is not often used; hence, for practice, the 1st Negative Future can be used also as 2nd Negative Future.

Page 121, *line* 10. For practice, keep only "nidtonāñ" as 1st Negative Conditional, and "nidtonāñ asollo" as Past Negative Conditional.

Page 122, *line* 15. The Imperfect Subjunctive has a pure *s*; hence the termination -*so*, -*si*, or -*señ* is not included.

Page 123, *line* 5. "*Conspici potuit*" = "could be seen".

*Line* 8. "*Facturus erat*" = "was doing", yet in such a meaning it is not common; it is used, commonly, for *fecerit*. In the above periphrastic meaning people say rather "kārūn assolo" or "kārtasī thāñ assolo".

*Line* 18. "...in o", add: "also if o is followed by *nā*". This double conjugation takes place also in other tenses (see the preceding observations).

*Para.* 20. The termination *je* is often used, but vulgar; *ze* for *zī* seems also, although frequently used, too dialectical.

Page 124, *line* 1. "nāñ" is not very nasal; in Mahrāṭṭi it is not nasal, so that we might be entitled, perhaps, to write *ñ*.

*Para.* 23. Add "also the Masculine in the Plural changes *o* into *e*."

Page 128, *line* 5. "Khial" perhaps "khél": There is a varying pronunciation.

Page 130, *line* 4. "Kiteñ āuveñ kārīzāi" better: "āuveñ kiteñ kārīzāi".

Page 132, § 1. Generally only *āi* or *i* is the right mood; *ai* or *oi* or *ei* generally is not quite correct; yet in some rare cases it may occur. Or we may say that *āi* seems to sound *ai* or *ei*, if we do not consider it carefully.

§ 2. "Yekameka" can be put also in other cases; *e. g.* "yekamekāḍer kuṭ kārītāt".

Page 134, § 4. These Verbs are to be used with great circumspection.

Page 135, § 5. More exactly thus: "māñ geleñ=*hit*, the having beaten went, *i. e.* finished"; the Gerund in *-un* is the subject of "geleñ".

§ 6. Except the form in "*-tāñ, thāñ assā*", the others are not commonly used, except in some peculiar cases.

Page 137, *para.* 8. Only "yeunk" can be considered as grammatical.

*Para.* 9. "Vetso or veso"—the first form is right.

Page 140, *para.* 12. "mōñ", better: "mbōñ" according to the Mahrāṭṭi; some say "mhup".

*Para.* 13. "ubzono"; as it is doubtful, so better avoid it.

*Para.* 14. "bosta" seems to be used for the Present, because the Perfect is used for a thing which still continues (see Syntax), yet in itself it is not Present.

Page 141. *c)* The same happens in the Supine; hence p. 142 "paloñk", or better "palvonk". Yet this point is not settled as yet.

Page 142. Add the Participle "paloaunk natullo" (*Caus.*) and "palvanatullo" (*Neuter*).

Page 143, *para.* 3. This is not clear, say simply: they make -*katso* instead of -*auntso*. The initial vowel of the termination (a or i of an in...) is omitted, if it is the same as the last vowel of the root.

*Para.* 4. Add: This i is omitted also in the Imperative, e.g. "ubzāundi", from "ubzāi".

Page 144, *last line*. "Pedrun", right grammatically, but not common; they would say: "Pedru vorviš kārtāš = I do through Peter".

Page 145, *line* 13. More common "aplea itleāk mārū ghetālo".

*Line* 3, *a fine of the text*. "aplea...jietāš"—more common: "yeklāts jietāš".

Page 146, *lines* 3, 4. "kāš"; as correct form use "kāpeus".

*Line* 14. Better "melāgi?"

*Line* 4, *a fine of the text*. "siktološ astološ"; more common: "siktāš thāiš astološ".

*Line* 3, *a fine of the text*. "kāpeušso assā", more common: "kāpeizāi".

Page 147. 1. a) "poisilo" better than "poislo".

"sāklo", say better "sākāilo".

"tea kusilo", better "tea kušitso", and so the other compounds.

Page 148, *δ*) "disādis...or disādis, disādisātso".

"vegišso": seldom used.

"māgirtso" better than "māgirlo".

"yedol pāriant", Adjective "yedol pāriantlo".

*Add*: "yedol = up to this", "yedoli = even up to this".

"sekiš": "sekintso".

"phuḍe", *Adj.* "phuḍlo".

"āprupātso" better than "āpruptso".

c) "šikeš" more common than "likeš".

"sumārso", better: "sumārātso".

Page 149. *d)* "sāsārāyetso" *or* "sāsār".

"kapās *or* kapās".

"soukāsāyetso" is more correct.

Page 150. "niñ", better say: "nāññ".

Page 152. "vesleān", better: "jessileān".

*Para.* 3. "-nt" now is not a Postposition.

Page 153, *para.* 6. "sārgārānt"; see about it Part. IV. Ch. II. Art VI.

Page 154, *line* 7, *a fine*. "maldisācōñ", better put it in the beginning of the sentence.

Page 155. The English *or* in sentences like "does he come or not" is omitted, and the negative particle only suffices: "to yetāgi nāñ?"

*Line* 16. "Mōñ", some say "muñ"; better: "mhōñ *or* mhun".

*Line* 2, *a fine*. Not correct, the form "-leār" with "zārtār". (See p. 251.)

Page 157. "Synetymology": Some might not approve of this new word. I could not find a better single word. In two words we could have said "General Etymology". See, however the new words used by Max Müller, and you will either blame, together with me, also Max Müller, or let such a title pass. I grant, however, that the things spoken of here, I would have put in Part I., II., IV., if I could have done so; but this part had arisen while printing, when it was too late to insert these things in Part I. and II.; after all, this division is the same *quoad substantiam*, as the division of Etymology in particular and general, which division is no doubt right. Moreover it seems to contribute to clearness to collect into one place things distinct from Syntax and Etymology. I grant also that I have anticipated some things of Part III. in Parts I. and II., because from the very beginning of printing I thought to put in Part I. and II., the most necessary things treated of here.

Page 158, *para.* 4. -re is used sometimes also for man, and -go also for women, especially by elder relatives towards younger ones.

Page 161. c) Some pronounce nearly -H, -žē; it is better -ai, -sež.

*Para* 5. "I" has sometimes an emphatic meaning when joined to the negative particle, similar to the Latin *ne quidem*, *nullus omnino* etc.; see an example p. 165, l. 9, *a fine*.

Page 162, *Chapter III*. The last example can be better explained in another way. (See p. 241, *note*).

Page 163, *Art* 1. Instead of a, sometimes au or similar forms are used.

Page 164, *line* 3. This is the common mode of making a Substantive negative.

a): This is the common mode of making an Adjective negative.

c): "nāiñ assalo" can be changed, *e. g.*, into "nāiñ astanañ".

Page 167, *Ob.* V. It seems that as we have Causative Verbs, so we can have derived Causative Nouns; viz. if the Noun has a causative meaning, it must insert some letters (especially o or ä); but this is not quite certain, although it is certain of some Participial Adjectives; *e. g.* "dukountso, dukitso". Hence from Causative Verbs are derived, in this supposition, Causative Nouns, from non-causative Verbs non-causative Nouns.

Page 168, *line* 11, *a fine*. "Bäir-gälneñ" does not sound well.

*Last line.* Add: Instead of -ni or -než, they use sometimes -na; *e. g.* "söd=seek", "sodna=inquisition".

Page 169, *line* 1. "Särkeñ" is an elegant but not much used termination. Sometimes the termination -poq, -ap etc. have the same meaning.

*Line* 14. "Sermärist", not a common word.

*Line* 11, *a fine*. "čeduañ" is rather derived from "čedo", etymologically, although, as to the meaning, it is used for girls, as "bargo" for boys.

Page 169, *line 10, a fine.* "pāḍi" is formed regularly.

The termination in or a is used especially with Nouns ending in a consonant, (in ar, in the first place) i is used with Nouns ending in o.

Page 170, *para. 1.* -lo is added also to Adverbs or Postpositions; *e. g.* "voir, voilo; "mukār, mukāvelo". Moreover its meaning is, sometimes, not exactly, "coming out". Strictly it is the 1st Locative adjectivized; the meaning "out of" must be rendered by some other word, *e. g.* "bāir", or by the context.

Page 172, *para. 5.* This holds good also for the Negative Adjectives. The Noun prefixed is Singular or Plural as the meaning requires; *e. g.* "cloudy sky = kupaṣ (pl.) asṣleṇ molāb".

*Para. 6.* Better "dik".

Page 176, *para. 2.* In some cases to the Adverb in -ēn the Gerund of -kār (-kārṇ) is added.

Page 177, *line 1, et seq.* "zāuṇ=lit. by being or becoming or by having been or become"; hence to know whether this form can be used, substitute this literal translation, and see whether then it is suitable.

Page 180, *line 1.* "reunion", say better: "college".

Page 181, *Ch. VII.* Perhaps the rules about ñ could be simplified, especially in compounds; viz. ñ might be omitted in some of the indicated cases, although strictly speaking there should be ñ.

Page 182, *c)* There are some exceptions; *e. g.* "paṭlāu".

Page 183, *line 4.* But Pronouns have ñ also in the Instrumental, and the Pronouns of 1st and 2nd Person also in the Nominative Singular and Plural.

*c)* This never or almost never happens.

Page 185, *line 8, a fine, et seq.* Although this is true, yet for the sake of simplicity, let us distinguish only what is absolutely required, i. e. s, ts, ċ, leaving the other shades to practice.



Page 186, line 3. "...into tã", in order to simplify, let us say "into ẽ".

Line 9. ಮನುಷ್ಯ is a Kanarese word, ("mānuṣa=man") not a Konkani word written with Kanarese letters.

Line 20. e. g. "porza, porze=people": yet some say "porje".

Line 22. e. g. "māz, mazā=centre".

Page 188, line 11. "...to the Canarese<sup>6</sup>," i. e. this sign of the Kanarese Alphabet is used as a sign of half vowel in some languages, e. g. in Tulu; in Kanarese it is a sign of an absent vowel. (See note on Part I.)

Page 189, line 1. As I did not pay great attention to this point, especially to its spelling, so this rule has not much value.

At all events, as I said, let us keep only ɳ as a sign of half vowel.

Line 4. a fine. Add the change of ó into ȧ or ò. (See notes on 2nd Declension.)

The sound of ȧ or ɳ can be approximately perceived in pronouncing, e. g. "et", by removing suddenly the tongue from the roof of the mouth after having pronounced t.

Page 190, line 4, et seq. This rule requires further consideration: it is however true that euphony seems to require the indicated changes.

Page 191, line 7, a fine. "šél", some pronounce "šel".

Page 192, line 7. "throat", add "and nose".

Line 17, et seq. This letter is called vocalized r by the author of the Polyglot Vocabulary, most appropriately, as far as I can judge in this delicate matter, which is rather foreign to my subject: it never or very seldom occurs in Konkani.

Page 193, line 15, a fine. It seems better to use ˆ for the "virāma", ˇ for ɳ.

Page 194, line 15. Hodson says that it is a vowel or a consonant according to the position.

Page 196, *line* 12, 13. It is more common to let the word agree with the Masculine in preference to the Feminine (as I remarked in line 10-12) instead of using the Neuter. The same holds good for Verbs.

Page 197, *line* 6. In Mahrätti the Neuter Plural in such case is used: but after having written this page, I came to know, that commonly the daughter-in-law, speaking about the mother-in-law, and the wife of a younger brother, speaking about the wife of an elder brother, use the Plural Neuter; in other cases such a use is not common.

The Verbs compounded of a Noun and an Adjective sometimes are considered, as to concord, as simple Verbs; e. g. "nāś kār, inkār kār", which consequently govern the Accusative, although etymologically they should govern other cases.

*Note* 1. Probably it is a mistake; at any rate it seems better to avoid such a use.

Page 198, *para.* 6. Not seldom the adjectival Genitive seems to follow, as to concord, the rules of Nouns rather than the rules of Adjectives.

*Line* 7, *a fine.* Cf. note to p. 240.

Page 199, *para.* 9. It can be reduced to *para.* 6; because in the full sentence we should say "zakā ukto kelā".

*Para.* 10. Time will clear this point: some say that "vord" means only "news", and even in a meaning of contempt: the Noun should be "vordegār".

Page 200, *line* 17. If the Neuter is used, in some cases it is better to add "kārn".

Page 201, *Exercises, line* 1. "Koṇ" better "koṇ-i (Indefinite)".

*Exercises, line* 7. "ismāl", perhaps better: "ismāl or ismól": at any rate it is a foreign word.

*Exercises, line* 10. "astit", better: "assāt".

Page 203, *line* 12, *a fine.* The termination -neā is not in common use, except for few Nouns.

Page 205, *line* 14. "keḷambo", some say "keḷambo".

B. "Omitting" *etc.* this remark regards not only the Nominative but also the other cases and other parts of speech. The things clear by themselves or common also to Latin or English are often omitted.

§ 1. 1. Materially is Nominative, but philosophically is Accusative in a different form and so also 2. When the English Noun is or can be preceded by "as", that Noun is put in the Nominative followed by "mōṇ" (*or* "mōḷlo" *etc.*)

Page 206, *Exerc.*, *line* 1. "mānñidār", better add "kārn".

§ 2, *line* 6. "Author of the..." *i.e.* of the Grammar which has the title "The Student's Manual of the Mahrāṭṭi Grammar". Whenever I mention Mahrāṭṭi Grammar, I intend to quote this Grammar.

*Line* 6, *a fine*. "nnēcāk", add: "or only -cāk".

Page 207, *line* last. "but...", *viz.* etymologically; yet use can prevail over etymology.

Remark about Dative as also about Accusative *etc.* that there are other cases in which Dative (or Accusative *etc.*) must be used; *e.g.* "te šikšek tārtārtān = I tremble at that punishment".

Page 209, *line* 7. "kirkoli": compound of "kirkol" and "i."

*Line* 9. "seguṇā thāñ" seems to be better than "seguṇāññ"; this second form does not express exactly the meaning of "thāñ"; yet "seguṇāññ" is more common.

*Line* 10. "sālgi": some think that "sālgi" cannot be used in a good meaning as here; such opinion comes from the abuse of "sālgi" for bad things; yet in itself it is a good word and used also in a good meaning; see in the Mahrāṭṭi Dictionary of Bābā Padmāñji, its meaning agreeing with the Konkani meaning. What is the good thing of which no abuse can be made?

Page 211, *note* 1. Perhaps better "vidye-sāl, *or* pāṭa-sāl".

Page 212, *line* 9, *a fine*. "poisleān", better "poisleān".

*Para.* 7. Adjectives in -ntlo and -lo are different; *e.g.* "šerāntlo... voilo".

Page 213, *para.* 9. Such form in -*beān* or -*jeān* is sometimes used also with the Potential. (See P. IV. Ch. III.)

*Para.* 9, *last line.* "thāiṭ" and "tantleān" probably have a different root; moreover the meaning differs somewhat.

Page 214, *line* 10. The meaning is: "It is not required to go through the town of Goa, although you pass near to Goa".

*Line* 11. Some say "Rupiā" *etc.* in the oblique cases, instead of "Rupoiā".

Page 215, *para.* 1. I said elsewhere that this -*nt* comes from the Mahrāṭṭi -*nt*, still used in that language as a special word, but not in Konkani.

Page 216, *line* 10. "dhu". In Mahrāṭṭi it is aspirated; yet in Konkani it seems to sound not aspirated.

*Para.* 4. We can say also "Derūk satmand" *etc.*

Page 217, *line last of the text.* viz. That author says (p. 17) that the Vocative is the crude form.

Page 218, *para.* 3. In such case there would be a composition; hence hyphen, and would coincide with *para.* 4.

Page 220, *line* 2. There seems to be a slight difference of meaning between using the Dative and the Communicative.

*Exercises, line* 4. In this example it is better to use "thāiṭ", not "kāde".

Page 223, *line* 2. "Drāṣṭāntāk" perhaps not in common use.

Page 224, *para.* 7. Sometimes such a Substantive must be put in the Plural, and then the Noun converted into an Adjective (Genitive) should agree with it also in number, (although we find examples in which that Adjective does not agree in Number); *e. g.* "dusreñāṇeo ṣeṣṭiāo kār = mock others". Moreover there are some Verbs of this kind which cannot govern the Genitive, although etymologically the Genitive should be used, *e. g.* "nāṣ kār".

Page 225, *line* 14. What is said about -*lo*, must be understood of the Adjectives in -*ntlo*; for the others may not be according to this explanation. Sometimes the Adjective in -*ntlo* means "...out of..."

Page 228, *line* 4. "tirzāun" is not a real Adverb.

5) "...*et memorari* .... = and to remember his Holy Testament the oath which he swore". Remark that "ugdās" is masculine; yet -jeñ agreeing with "pārmān".

Page 229, *line* 2. The Postposition must be used, but with the required changes, *e. g.* with a full relative sentence or with a participial sentence.

Page 231, *line* 1. Better "an answer to be given by them became impossible".

*Para.* 7. You find many of these Adjectives in the Dictionary. Usually it is better to resolve them into a Finite Mood, or at least not to use them as a predicate (p. 199, *l.* 7-4, *a. f.*)

*Para.* 8, *d)* "...short but slowly", viz: closed and slowly.

Page 233. *a)* and *b)* are elegant but not common modes.

Page 234. § 1. This is a gleaming of Part II.

§ 2, *a.* "...usually are not", say "not often are...".

Page 235. *d)* Better say that "to is like an article"; then we could say: "o to mānis=this is the man", or "manis..... o=(the) man.....this".

*Line* 2, *a fine.* If we do not consider "tintso" (as I noted when gleaming the Pronouns), then we must take away 12 combinations, 6 of "-tintso", 6 of "-intso".

Page 237. *a)* In such sentences "tasolo" is often used in the second part.

Page 238, *line* 13, *a fine, et seq.* Yet instead of "jintso" people use "zantso"; hence only 16 combinations.

Page 240, *line* 13, *et seq.* It seems that if there is no word in the Nominative with which they should agree, they are put in the Neuter Singular. Perhaps the rule of the Mahrāṭṭi Grammar can be useful here, viz.: These declinable Adverbs are put in the Neuter Singular, *a)* when the subject of the Intransitive Verb is omitted; *b)* when such a subject is inflected; *c)* when both subject and object of the Transitive Verb are inflected.

Page 242. *ð*) Some say "khäintso" instead of "kontso"; I think however that "khäintso" and "kontso" are two different Pronouns. We may add "käintso" derived from "khäiñ=when". These Pronouns can be also non-interrogative.

Page 245, *para.* 3, 4. About Past and Perfect we might perhaps follow this simple rule: Use the Perfect to express that an action has been very recently completed or that an action has been completed in past time, yet the state of things brought about continues up to the present, for other past actions use the Past or the Past Perfect.

*Para.* 5. I doubt about the correctness of using the Past Perfect for the Imperfect.

Page 247, *para.* 7. In some cases the form in *an* (or *in*) can be properly used as 2nd Future. (See p. 273, *note*.)

See the note on this point, in the 2nd Part, viz. on page 109.

*Add:* This mood is used for the Future when this contains something Imperative; *e. g.* "make peace, then you will offer your offering to God".

Page 249, *para.* 2, *line* 6. "Only" is not exact, if we take "only" rigorously, (see page 266, *line* 9, *a fine*.)

Page 250, *line* 8, *et seq.* The form in "sarko" probably means also suitableness, as I said of the Adjectives compounded with "sarko".

Page 254, *line* 6. The form in *-toñ* can also be used in this meaning; *e. g.* "äun itsärtoñ=I should like to ask".

*Line* 15, "see below". This has been explained already.

Page 263, *line* 5, *a fine*. "yetannä", better: "yeun or aileä upränt." The Latin means: "and the rest I will set in order when I come".

Page 268, *line* 1. "astäñ *etc.* = I am habitually".

Page 273, *para.* 12. 2) In this meaning it is not often used.

*Para.* 14. "Vätsunk tanktä" seems to be improperly used for "*licet legere*".

Page 273-274, *and alibi*. Some of the Latin sentences are rather Konkani-Latin than pure Latin, in order to show more distinctly the things.

Page 274, *line* 12. "above mentioned", "nprant" excepted.

Page 276, *line* 21, to "-un" add "and -unk".

Page 279, *para*. 6. Some take these Verbs as Neuter; yet after careful inquiry, I can say that many take them also really as passive, if the vowel is open; much more, that this is in conformity with Sanskrit, the grandmother of Konkani.

Page 280. See another mode by *pin* in the I. Appendix, p. 331, which however is low. It corresponds nearly to the Hindustāni "jānā", and Mahrāṭṭi "jāpeṇ = to go", whereby the passive voice is expressed sometimes in those languages.

Page 286, § 7, *line last*. Better: "yekamekāḍer"; else it is doubtful.

Page 286, *line* 3, *et seq.* The given example does not suit the Latin expression well; we should take a compound Verb, one element of which expresses something more vague and undetermined; *e. g.* "āpoun āḍ or tśālun vetā". Notwithstanding, the given example can be made suitable by modifying somewhat the explanation. I need not say that I do not intend to find in this kind of Verbs a perfect similarity to the famous *materia* and *forma*, as the particle "as" of the text shows; I intend only to imprint in the mind this unknown point by a known similar point.

Page 296, *para*. 2. "mopśār", variety of "mopīśār".

Page 297, *line* 2. "phudā", some say: "phudār;" probably they are two Nouns.

*Para* 9. "Khāl" occurs also in a proper meaning, and for material things: "tālā", properly, according to the Mahrāṭṭi, should mean "at the bottom of".

Page 298, *line* 8, 7, 6, *a fine*, belong to *para*. 11.

Page 300, *para*. 22. Often "kaḍṭso" is used for "thāun" viz. if for "from" we could substitute literally "being near or

from being near"; yet an exact literal translation of "kadtsa" is not easy. (See p. 298, para. 10.)

Page 301, para. 25. "Magṣeā vorviā", better "māg-ṣeā kārṣeā vorviā", or "Dēvā lāgiā māgṣeā vorviā".

"Khālinastanaā," better: "khālanastanaā" or "khālnastanaā".

Para. 26. By accident "šivāi" has not been put in the example: it should be "...soṣṣileā šivāi".

Page 306. a) In such cases the Accusative usually is not omitted, as it can be omitted in Latin; e. g. "I have been educated = *educatus sum*, makā vādūilā".

c) Some do not say "takā khāriet"; yet it is not wrong.

e) This remark holds good also for the Negative form.

Very few persons do not follow this rule; they say: e. g. "tveā mojiā utraā ākālāgi?"; yet the almost universal use must prevail over the use of a few persons. They will say: the Verb must agree with the object. I answer: universal use is a stronger rule on this point, than the rule of concord. At any rate time will clear up this point.

Page 307. f) If these Verbs are made Causative, they follow the "kārmanī" construction.

Page 308, line 1. The same participial sentences are used also when an English secondary sentence is translated by a Konkani Postposition; because this governs the Participle. The only change to be made is of the Verb into the Participle. (See some examples p. 339.)

Page 310, § 1. In interrogative sentences it is not required, as a general rule, to put the subject after the Verb.

Page 311. If there are two or more subordinate sentences, that which governs follows the governed one.

Page 312. As regards the sequence of tenses, nearly the same rule of the English holds good, except that very often the Indicative is used for the Subjunctive.

When the secondary sentence does not imply any *oratio indirecta*, then it cannot be resolved into a *directa oratio*, but



the rule of the sequence of tenses is observed; *e.g.* "he saw that the bear was excited = *asvel utsamboļ zāun assaļeñ mōṇ taneā poļcilāñ*". Yet sometimes Konkani uses the Present instead of the Imperfect or Past; *e.g.* "to Igārjent toḍou kārta mōṇ poļeun ajap zāle = having seen that he remained long time in the church, they were astonished".

Page 313. From this change of the *oratio obliqua* into *oratio directa* derives the frequent use of Present Tense instead of Past Tense. Yet this change is not obligatory.

An English *oratio indirecta* (at least in *potentia*), can be translated 1) by changing it entirely into an *oratio directa*, retaining however "mōṇ": "he prays God to forgive = *bogos mōṇ . . .*"; 2) by putting only the Verb in the tense required by the *oratio directa*: "Let us pray God to extend His hand over us = *Dēvā lāgiñ māgiāñ, to āplo hāt lambāi mōṇ amēa voir*"; 3) by putting the Verb in the Mood or Tense, but not in the Person, required by the *oratio indirecta*: "Saserdot māgtā Spīrita Santā lāgiñ to tumēa voir yeundi mōṇ = the priest prays the Holy Ghost to come in you".

Page 314, *Art I.* In North Kanara many speak also Konkani, but as I am informed, so different in some places from the Konkani of South Kanara, that it approaches to the Goanese branch, if it is not the really Goanese branch, which is considerably different from our branch both in rules and words, as I have seen by comparing some words and sentences of that country with ours.

Page 315, *line 21.* "etc." Among these other languages hinted at, I mention especially Hindusthāni.

*Line 2, a fine.* If this book should happen to fall into the hands of learned philologists, I admonish them beforehand that I do not insist much upon the words *Dravidian, Gaurian, Turenian etc.*

Page 317. *b)* In order not to contradict what I said on p. 316, we must understand these things thus: *actu* Konkani is almost a collection of dialects; *in potentia* there are common

forms, which although apparently different, however by diligent consideration may appear *in the main* also *actu* common. Hence we can say that Konkani is on the way to become a formed language.

Page 318. The purists of Konkani, instead of begging at every step from Mahrātti or Sanskrit, should try to express the notions with Konkani words, avoiding however too vulgar modes of speaking; this is certainly a very difficult but useful task. I do not however deny that in some cases we may borrow some words from those languages.

Page 319, *para.* 3. Not only composition, but derivation also should be employed, and what is more important, inquiring which existing words in Konkani could render properly or metaphorically, the Latin or English word, although the words are not commonly used in such a way.

One of the many things to be done, not mentioned there, would be to try to have some uniformity both in rules and words, in order to make a cultivated language above so many varieties. If some of the rules of this Grammar and some words of the Dictionary are found not well founded or not suitable, others should be substituted as more fit; but we should stop then at some.

Page 324, *para.* 7, *line* 4. "Negative form", add "of Verbs"; yet such mode is perhaps not vulgar.

Page 325, *para.* 1, *et seq.* Only a small number of the different senses of these Verbs has been given.

We may add out of many other things, as a peculiarity of Konkani, the frequent use of converting into Adjectives, Adverbs or Postpositions.

## APPENDIX I.

As the title shows, it is not my intention to put down all the difficult modes of speaking, nor do I intend to put down only really difficult modes; but to gather out of a number some

modes of speaking, which *passim* have been hinted at throughout Grammar, or have not been put at all.

Page 330, *last line*. "bôl karinastana", better say "âd-aileâ šivâi".

Page 331, *ac si* ... "paullea bâri", is too vulgar; better: "...mârleleâ bâri".

*Quippe qui*. "gratsâr" means "fortune, i. e. fate".

Page 332, *line 8*. "sarlea", better "bâir-sârleâ", or "geleâ".

Page 334, *Donc*. a) With "monâsâr" it is more common to put the Verb in the 3rd Person Singular of the Present Indicative (also for Past Tenses); e. g. "te (tuñ, âmiñ) yetâ monâsâr".

Page 334, *line 18*. "tsâd", better "zalân = lit. with burning (sorrow)".

## APPENDIX II.

1. In writing Konkani with Kanarese letters I have followed the principle of similarity, i. e. I have written in such a way that only those letters which are pronounced and their pronunciation should be written; e. g. *ki* is expressed not by *ಕಿ* but by *ಕಿ*; because *i* is rendered by *ಕಿ* not by *ಕಿ*. Hence I have deviated somewhat from the common way, and also from the Kanarese rules regarding writing; e. g. I write *ಜಾನ್* (*zâun*), not *ಜಾವುನ್* (*zâvun*), *ಜೇರು*, not *ಜೇರು* etc. The reasons of this deviation are: a) because the beginners, not versed in the vernaculars, would have taken up, in doing else, a wrong pronunciation, unless I had given some other rules about this point; b) because in Mahrâtti, which is the proper alphabet of Konkani, I found a similar manner of writing; so I found written "पाऊस् = pâus", not "pâvus", as some write<sup>1)</sup>;

<sup>1)</sup> The same remark holds good for other deviations; e. g. about *ji* joined to *च*, *व* etc. Yet I did not keep Mahrâtti as ruling principle in every case: the ruling principle is the common usage in speaking and conformity of pronouncing with reading according to the Roman way of reading, which way more or less prevails at least as to the sound of the vowels, and has been laid down as the foundation on p. 1.

c) this manner is more simple, easier and also more scientific. This reason especially prevails when we have to settle the manner of writing. This I could do the more readily; as Kanarese is not the proper alphabet of Konkani, and nothing is settled. d) The rule about accent should have been changed, if I had followed the Kanarese common manner.

2. As regards the translation, I have used some foreign or less exact words, although there is the pure or exact Konkani word, for the reason stated in P. IV. Ch. III.; so, *e.g.*, to say "Gospel" there is a beautiful Konkani word used also in Sanskrit, Mahrätti, Kanarese and Tulu.

3. Although I tried to adhere to the Latin text, for the reasons stated above, yet in some cases it was rather difficult without losing too much of Konkani propriety; hence in some rare cases the translation is not quite literal. Moreover while translating into Konkani I had under my eyes, not the English, but the Latin Vulgate with the Notes of Menochio and the French paraphrase of Carrières; hence some sentences literally agree with the Latin, not with the English translation.

4. We need not remark on some imperfections owing partly to the literal translation, partly to the great hurry with which this has been done. Hence, no doubt, a better translation could have been made in other circumstances; consequently I limit myself to remark on only those more striking points.

Page 360, v. 3, *ei aĩđĩ*. "somzikāy", better "somzon".

Page 369, v. 19, "gũť", better "tĩr".

Page 370, v. 28, "ĩřta kãđe", better "ĩřtãk".

Page 376, v. 13. Some decline "upãđesi", according to the 2nd Declension; yet this is not so correct.

## PART II.

This 2nd part is at the same time a kind of "Errata-Corrige" and reduction to uniformity. Nobody can be surprised at the following list; for 1) a perfectly correct mode of writing throughout, was beyond my aim (see pp. 2, 6, 295); 2) many things can be written and are pronounced in many ways; hence sometimes I have written the same word in one way, sometimes in another way: here, for the sake of simplicity, I choose one of these modes, viz., what I judge to be more correct; 3) nothing is settled in this language; hence although I established the signs to be used from the very beginning, yet, owing to the state of Konkani, on the way I saw that something could have been better put in another way; hence also, the variety in writing the same word. Therefore the many corrections often are rather only a reduction to uniformity. However I do not intend to correct every thing which perhaps could be mentioned, because about some points I am not sure, especially as regards the aspirated and cerebral sound. Many of these correct modes of writing have been hinted at in Grammar. Here I put them together.

### A. General Corrections.

#### 1. Complexive Corrections.

1. "So", termination of the Adjectival Genitive and of some Participles should always be written -*tao* (see p. 122, para. 15).
2. *ja*, *êa*, termination of some words of the 3rd Declension, should be written *jea*, *êea* (see p. 26, *et seq.*).
3. 2nd person singular of Contingent Future *ši* for *hi*, and 2nd person plural *šât* for *êât*.
4. Past Participle in compound tenses with two *l* ("lolo-ullo, -llo"), and so also all Past Participle in *lo* used as Adjectives (see p. 262).

5. Tz, always ts (see pp. 193, 397).  
Tō either ts or pure ā.
6. Sometimes the euphonical vowel has been omitted.
7. Imperfect Subjunctive should be written with one a.
8. Causative Verbs in āi or i only.
9. Na should be always nasal, although in Mahrātti is not nasal, and in Konkani too it is not very much nasal.
10. -nt of the Locative is -āt: and so often ā has been written a, when there was no necessity to write ā.
11. The Past Tenses should have y instead of ā.
12. Whenever an Adjective or Participle has o in the penultimate, it is changed into e (sometimes y) when the last syllable has not the vowel o (see p. 187).

## 2. Single words which often occur.

### *Errata—Corrige.*

āḍ...hāḍ<sup>1)</sup> (var. ad)  
 aḍār...adār  
 aḷtsi...alsi; some make it  
     cerebral, in Mahrātti  
     it is not cerebral.  
 ārdo...ārdho (var. ārdo)  
 āriyeklo...hāriyeklo  
 ātmo...ātmo (although in  
     Kannarese ā-)  
 bāgivot...bhāgivot  
 bair...bhāir (var. bāir)  
 bāṣ...bhāṣ (var. bāṣ) [bāu)  
 bau...bhāu (brother) (var.  
 beā...bheā, bhya  
 benjer...benjar  
 beṭ...bheṭ (var. beṭ)  
 beṭai...bheṭai (var. beṭki)  
 bitor...bitār

### *Errata—Corrige.*

bōgār...bāgār (var. bāgār,  
     bōgār)  
 bor...bhor (var. bor)  
 čo (*in compounds*)...čou  
 daḍlo...dadto  
 dik (*direction*)...dikku  
 dosmānkai...dusmānkāi  
 duḍḍu...duḍa  
 duv...du  
 gāl...ghāl (var. gāl)  
 gār...ghār (many say also  
     "gar")  
 go...ghe (var. go)  
 hanga...anga  
 kālto...khālto  
 kāi...kaiā  
 kai...kaiā (if it means  
     "where": khāiā)

<sup>1)</sup> What is said of the original form, must be said of its derivations.

*Errata—Corrige.*

kakult...kākult  
 kassolo (kosso) } with one s  
 tassolo (tasso) } i. e. "kaso-  
 assolo (asso) } lo" etc.  
 zasso  
 ke|...khe|  
 koṭṭo...khotō  
 kumār...kumsār  
 kuṣi...khuṣi (var. kuṣi)  
 lukṣān...luksān  
 maṭṭaṇ...māṭṭa  
 māuṇ...māu (=scar; father-  
 in-law = māuṇ)  
 moḷaba...moḷba  
 moḷleār...moḷeār  
 monis...mānis  
 niḷso...niḷso  
 pānz...pānts  
 pāriānt...pāriant  
 paṭṭaṇ...paṭṭau  
 phaḍe...phaḍeṇ  
 -pon (termination of Abstract  
 Nouns)...-poṇ

*Errata—Corrige.*

rāṅ (*sing.*)...róṅ (*sing.*)  
 rāṅ (*plur.*)  
 sarti...sāṭti  
 sollo...sollo  
 sotrai...tsātrai  
 tāṁḍo...tāmḍo  
 taniṇ, tauṇ etc. ... taniṇ,  
 tauṇ etc. (and so  
 similar terminations)  
 tala...tala  
 tār (*kīnd*)...thār (although  
 not aspirated in Kanarese)  
 thār (*therefore*)...tār  
 uī...vōi  
 uttar...utar  
 upkār n...upkār n. (hence  
*Pl. Nom.* upkār, not  
 upkāraṇ)  
 vors...vārs  
 vorvi...vorviṇ  
 yemkaṇḍ...yemkaṇḍ or yem-  
 kōṇḍ

*B. Particular Corrections*

*Errata*

P. 2, l. 7, farō  
 " " l. 10, short  
 " " l. 7, a f. this  
 " 4, l. 9, a f. m, n.  
 " 5, l. 12, hās-čēṇ  
 " " l. 6, ʈai  
 " 10, l. 8, je

*Corrige*

farō.  
 closed.  
 this half vowel  
 m, n  
 hās-čēṇ  
 thāiṇ  
 jo

*Errata*

- P. 13, *l.* last. vonad, vondi  
 „ 14, *l.* 6. animate  
 „ „ *Para.* 6. hac  
 „ „ *l.* 22. There  
 „ „ *l.* 26. that that “gér”  
     is a corruption  
 „ „ *l.* 8. *a f.* bāpāvorvi  
 „ 15, *para.* 4, *l.* 4. Few  
     others govern the Dative  
     Singular Postpositions.  
 „ 15, *l.* 2, *a f.* if the mean-  
     ing is Plural  
 „ 20, *l.* 13. sobit=necessary  
 „ 21, *l.* 1. assā  
 „ 22, *l.* 4. dudiā, -p  
 „ 25, *l.* 13, *a f.* dis assā  
 „ 26, *l.* 1. confrier  
 „ „ *l.* 2. kuroaŋ  
 „ 31, *l.* 6. sādāntz  
 „ 35, *throughout*, 4th  
 „ 37, *ll.* 7, 8. vāstu  
 „ 39, *l.* 17. Šesar  
 „ „ *l.* 4, *a f.* Indiānt  
 „ „ *l.* 3, *a f.* on the  
     Himalaya  
 „ 41, *last l.* yēkavoršā  
 „ 42, *para.* 4. kārkar  
 „ „ „ mālī  
 „ 48, *l.* 11, *a f.* man  
 „ 50. *a.* balseŋ  
 „ 51, *l.* 11, *a f.* Appendix etc.  
 „ 52, *last l.* kottepoŋāŋso  
 „ 53, *l.* 19. Kristāčēn  
 „ 54, § 3. tāun

*Corrige*

- vonāt (or vonēt), vonŋi  
 inanimate  
*hacc*  
 7. There  
 that “ger” is an abbreviation  
 bāpā vorviā  
 Few others govern the Dative.  
     See Postpositions  
*omit these words*  
 sobit=nice  
 zāun assā  
 dudiā, *u.*  
 dis zāun asā  
 confrère  
 kureu  
 sādānts (and so elsewhere)  
*read* 5th  
 vāstu  
 Šezār  
 Indient  
 on the Himalayas  
 yēka vārsā  
 karkur  
 mālīo  
 men  
 balšeŋ  
 Part III.  
 khotēāntso  
 Kristāčēn  
*omit it*



*Errata*

- P. 54, l. 19. tāun .  
 „ 55, l. 10, a f. nilso  
 „ „ l. 8, „ ālduvo  
 „ 56, l. 9. Moje  
 „ „ l. 4, a f. Sezāričea  
 „ 57, No. 17. sotra  
 „ „ 26. sovis  
 „ „ 27. sattāvis  
 „ „ 29. yēkuntis  
 „ 58, last l. yeksāšt  
 „ 59, l. 7, a f. so  
 „ „ l. 5, „ 26  
 „ 60, l. 2. can count  
 „ 64, l. 5. bokši  
 „ „ l. 9. kitleš  
 „ „ l. 12, a f. assulo  
 „ „ l. 10, „ Pončisvea  
 „ 67, l. 3, a f. bhās  
 „ 68, l. 9. libriccino  
 „ „ l. 8, a f. rāul (m.)  
 „ 76, l. 6. gupāzo  
 „ 77, l. 5, a f. apūanzo  
 „ 79, l. 22. irregularity  
 „ „ l. 6, a f. ei  
 „ 84, l. 4. adar=commit (v.)  
 „ „ l. 15. kaints nā  
 „ „ l. 21. bāpui. Tāso  
 „ 85, l. 6, a f. assā?  
 „ 86, l. 2. sārgārtāun  
 „ 87. Imperfecte

*Corriga.*

- thāun (and so elsewhere)  
 (var. tāun)  
 niłtso (in Mar. not cerebral)  
 ālduvo  
 Mojeā  
 Sezāryāčea  
 sātra  
 sāvis  
 satāvis  
 better: yēkunešītis  
 “uneš” should be always  
 nasal.  
 yeksāšt (and so in the follow-  
 ing numbers)  
 šā  
 21  
 cannot count  
 bogai (and so elsewhere)  
 kitliā  
 zāun assullo  
 Ponpončisvea  
 bhāš  
 libriccino  
 rāul (n.)  
 gupātso  
 apūāntso  
 irregularities  
 ai  
 adar=commit  
 better: khaintsa-nān  
 bāpui: tātso  
 assā.  
 sārgār thāun  
 Imperfect

<i>Errata</i>	<i>Corrige</i>
P. 90, l. 6, <i>a f.</i> assă	zată
" 93, l. 1. -ta	-tañ
" 95, l. 17. zăun	zăuñ
" 111, II. <i>nondormiebam</i>	<i>non dormiebam</i>
" " l. 5, <i>a f.</i> nid-nataleaon	nid-a-nataleaon
" 119, l. 9, <i>a f.</i> nîdteteñ	nîdteleñ
" 122, l. 12. This 16th	This 15th
" 123, l. 8. <i>erit</i>	<i>erat</i>
" " last l. be	become
" 126, l. 5. Art.	Chapt.
" 128, l. 10. lačil	laččil
" " l. 11. sâr	bâir sâr
" " l. 14. game	ghame (var. game)
" 129, l. 3. paisāvānt	paishavānt
" " l. 13. Koinča	Kāinčea
" " l. 8-9, <i>a f.</i> Săkor	Sākār
" 130, l. 11. bog	bhog (var. bog)
" " l. 3, <i>a f.</i> vago	vāgo or vōgo
" 131, l. 6, <i>a f.</i> assăleañ	assalleañ
" " " " dilañ	dilleñ
" " l. 3, " moje	mozo
" 132, l. 2. mojan	amčean
" " l. 11. pođnañ	pođanañ
" " l. 3, <i>a f.</i> ai	āi
" " l. 2. por-tañ	portatāñ
" 133, l. 15. § 6.	§ 7.
" " l. 16. not Causative	non-causative
" 134, l. 14. suđlo	suṭlo
" " l. 15. fuđlo	futlo
" " " suđtā	suṭtā
" " l. 16. fuđtā	futā
" 135, l. 10. to beat him	after having beaten him
" 144, § 8. Defective Verb	Defective Verbs
" 146, l. 6. ađli	ađli

*Errata**Corrige*

P. 148, l. 20. kačieso	kačetso
" 150, l. 2, a f. tšärlo	särlo
" 151, l. 1. tintz	tinąts
" " l. 9. kăpeitoľeănk	kăpeitoľeănk
" " " čit	čit
" 152, l. 18. băuntapeă	băuntăpiă
" " l. 3, a f. emkandăntlo	yemăkăpďăntlo
" 154, l. 12, a f. ritzărnakăt	visarnakăt
" 167, l. 10, a f. niškăl	niskăl
" 170, l. 4, a f. boreă	boreă
" 171, l. 6. as "at	"as at
" " l. 7. as the	as at the
" 173, para. 9. "fit to do. "	"fit to. . ."
" 175, l. 12, a f. kătăr	kătăr
" 176, l. 10. Substantive	Substantive or Adjective
" 178, l. 17, 18. that -nu	that in -nu
" 184, l. 9. ă and z, into	ă, and z into
" 194, l. 19. dukhų	đukhų or dukkhų
" 198, l. 13, a f. burgeăceă	burgeăceă
" 200, l. 4. thing	things
" 206, l. 6, a f. javaşăk	jeavaşăk
" 209, l. 2, a f. of the gram- mar	of Grammar
" 211, Exerc. l. 4. săngnakă	sănganakă
" 213, " l. 3. sukoi	tsukăi
" 214, l. 4. Kristăči	Kristăčė
" " l. 5. papsilă	papsilăi
" " § 5, l. 3. distinction	perspicuity
" 217, Exerc. l. 3. Dăăpară	Danpăr
" 220, l. 10. mătrų ōuă. . uleinăă	ăuă. . . uleinăă mătrų
" " l. 14. beřăitoloi	better: bhetai
" 222, Exercise, l. 5. săkor	săkăr
" 223, last l. father	house

*Errata*

*Corrige*

P. 224, l. 14, <i>a f.</i> dis	dis-a
„ 227, l. 9. Postposition	Postpositions
„ 228, l. 19, 20. hurdle	screen
„ 233, <i>Exercise.</i> l. 2. tzälti	tsälto
„ 235, l. 14. lāsleñ	lasleñ ò
„ 240, l. 8, <i>a f.</i> dhaqlā	dhaqlāñ
„ „ l. 2, <i>a f.</i> correspond	corresponds
„ 244, <i>last line.</i> "the date"	<i>add</i> "of months"
„ 251, l. 7. tuveñ	tuñ
„ 263, l. 13, <i>a f.</i> be	being
„ 269, l. 5. is	were
„ „ l. 10, <i>a f.</i> vāñčasonāñ	vāñtsatsonāñ
„ 275, l. 16. āuveñ	āuñ
„ „ l. 4, <i>a f.</i> as far it	as far as it
„ 279, l. 13. khālto astolo	khālto kello astolo
„ 280, l. 14, <i>a f.</i> "tuṭ	"suṭ
„ 283, l. 5, <i>a f.</i> poṭeitats	poṭeitāñts
„ 284, l. 11. ālsai	ālsai
„ „ l. 22. kātār	kātār
„ „ l. 3, <i>a f.</i> by a blow	by blowing
„ 286, l. 2. " "	" "
„ 294, l. 6. (As....)	(As to the insertion of "gi" see p. 241.)
„ 297, l. 3-4. is immediate- ly after	is after
„ 304, l. 1. tiṭeñ	ti
„ 320, l. 4. viz.	is
„ 330, l. 10. beatā	beatāñ
„ 336, <i>para.</i> 7. <i>cum</i>	<i>cum</i>
„ 348, r. 16. ")	<i>omit</i> ")
„ 349, r. 21, l. 1. ratzlo	ratsleo
„ 351, r. 31, l. 5. sovo	sāvo
„ 355, r. 21, l. 3. boreantli	borintli
„ 358, r. 13, l. 3. kelāñ	keleiñ

*Errata**Corrige*

P. 358, v. 13, l. 5. foteiliñ	foteilenñ
„ 364, v. 28, ll. 3. 5. -tso-	-či-
„ 369, v. 15, l. 1. astiañ	astiñ
„ 369, v. 19. găt	ghăt (var. găt)
„ 377, v. 20, l. 3. dusreăčeă	dusrečea
„ 378, v. 1. tujea...sămpa- dlăi	omit il
„ „ v. 2, l. 4. vortautaloi	vortauloi
„ 385, v. 20, l. 3. zatăt	zată
„ 396, l. 16. this closed	*this nearly closed
„ 409, l. 20. the	a
„ 415, l. 10, a f. had	has

*N. B.* 1. On page 432, line 2, a f. instead of „ „ l. 6, read: „ 7, l. 4, a f.

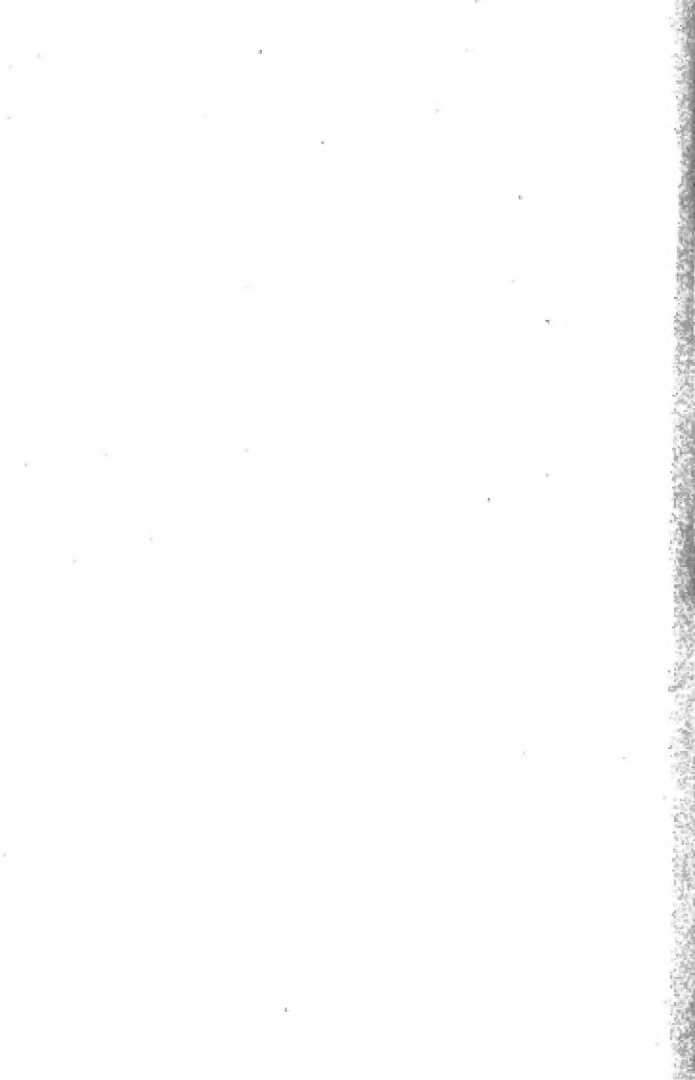
2. a f. means that the pages must be counted from the bottom to the top.

3. “var.” means variety (of pronunciation). The pronunciation within brackets seems to be less correct, although perhaps more common than the other.

The kind reader can make by himself some other little corrections, *if there be any more*, either with the aid of the rules laid down in Grammar, or with his own good judgment. The Kanarese text of the Bible has not been corrected at all; for, the middle column is mostly, a sufficient help for what little mistakes there may be: see however what is said about this point in the Preface. Generally, the manner of writing in the fourth part is more correct than that of the other parts; because then I had made up my mind to pay some attention also to spelling. In making the above corrections I tried to follow the common pronunciation; consequently I have written some words differently from the similar Mahrätti words (see

p. 396); yet as I do not pretend to know perfectly the common pronunciation, it may be that some corrections are the expression of a peculiar pronunciation, not of the common one, notwithstanding my efforts to distinguish one from the other. In this case, *i.e.* if there is a variety among the natives themselves, I would rather follow the manner which agrees more with Mahrātti. Accordingly, some words, especially those which deviate from the Mahrātti may be found later on as needful of correction. But the reader in his good sense will understand that in the present state of Konkani it is thoroughly impossible to be perfectly accurate in these niceties, if it is difficult, not to say impossible, to be quite accurate in the most essential points. Hence I omit, out of many, some other more prominent remarks which I had to make about some points; we must be content with what we have until the Konkani language has reached a more settled state.





*"A book that is shut is but a block"*

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